THE

ELEMENTS OF READING:

BEING SELECT AND EASY

ENGLISH LESSONS,

FOR

YOUNG READERS OF BOTH SEXES:

DESIGNED AS A

SEQUEL TO THE SPELLING-BOOK,

AND A

PROPER INTRODUCTION TO THE SPEAKER,

OR ANY OTHER SELECTION OF A LIKE NATURE.

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Author of *Lectiones Selectæ*, and *Exercises in Latin Composition*.

Published at the Request of several eminent Instructors of Youth.

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ADVERTISEMENT.

THOUGH there be a number of excellent little books, well adapted to the capacities of children, yet there is not a ſingle book that contains a ſufficient variety of eaſy leſſons, in order to prepare the young reader for thoſe ſelections that are generally uſed in ſchools.

To ſupply this defect, the following performance, publiſhed at the requeſt of ſeveral eminent inſtructors of youth of both ſexes, is humbly offered to the public; and, if it be found to anſwer the intention, the author will have gained the ultimate end of his wiſhes.

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ELEMENTS

ELEMENTS OF READING.

CHAP. I.

ON THE SUPREME BEING.

GOD is a ſpirit, infinite, eternal, and unchangeable. He is the ſame yeſterday, to-day, and for ever, without beginning of days, and without end of time. His power is unlimited, and his wiſdom paſſeth knowledge. He is good unto all, and his tender mercies are over all his works. Every day we taſte of his goodneſs, and every hour we experience his loving kindneſs. In him we live, and move, and have our being.

His goodneſs warms in the morning ſun, refreſhes in the evening breeze, and ſhines in the ſtarry ſkies. Spring, Summer, Autumn, and Winter, are appointed by God. The year, as it rolls, proclaims his praiſe.

CHAP. II.

ON THE OMNIPRESENCE OF THE DEITY.

THE Supreme Being is every where present. His eyes are upon the ways of men, beholding the evil and the good. All things are naked and open to God, even the thoughts of the heart. When we do good, he ſees and approves of us; and, when we do evil, he looks on us with anger.

"O Lord," ſays an inſpired writer, "thou haſt ſearched me, and known me. Thou knoweſt my down-ſitting and mine up-riſing, thou underſtandeſt my thoughts afar off. Thou compaſſeſt my path and my lying down, and art acquainted with all my ways. For, there is not a word on my tongue, but, lo, O Lord, thou knoweſt it altogether. Thou haſt beſet me behind and before, and haſt laid thine hand upon me. Such knowledge is too wonderful for me. It is high; I cannot attain unto it.

"Whither ſhall I go from thy ſpirit? or whither ſhall I flee from thy preſence? If I aſcend up into Heaven thou art there. If I deſcend to the loweſt regions, behold thou art there. If I take the wings of the morning, and dwell in the uttermoſt parts of the ſea; even there ſhall thy hand lead me, and thy right hand ſhall hold me. If I

ſay,

ſay, ſurely the darkneſs ſhall cover me; even the night ſhall be light about me. Yea, the darkneſs hideth not from thee; but the night ſhineth as the day. The darkneſs and the light are both alike to thee."

CHAP. III.

ON THE CREATION OF THE WORLD.

IN the beginning God created the heaven and the earth. By the word of the Lord were the heavens made, and all the hoſt of them by the breath of his mouth. He ſaid, "Let there be light, and there was light. Let there be a firmament, and there was a firmament. Let the ſun rule the day, and the moon the night; and ſo it was." At his command, order ſprang out of coufuſion, and the beautiful fabric of the univerſe aroſe. "He ſtretched out the north over the empty place, ſuſpended the earth upon nothing," and bade the planets go their everlaſting round.

When the great Creator had made the air, the earth, and the ſea, he filled them with various living creatures, birds, beaſts, and fiſhes.

He then formed man of the duſt of the ground, and called him Adam; becauſe that word, in He-

brew, ſignifies *earth* or *ground*. He breathed into him the breath of life; ſo that he is related both to ſpirit and matter, and hath both united in himſelf.

On the ſeventh day God reſted from his works; not that the creation was attended with any labour or fatigue to him; but, having finiſhed the things which he intended to make at that time, he left off. He then viewed them with pleaſure, and pronounced them to be *very good*.

Imprint upon our minds, O thou Father of ſpirits, a deep ſenſe of thine infinite excellences. Teach us to love thee with all our hearts, to fear thee with the profoundeſt reverence, to put a ſteady truſt and confidence in thee, to worſhip thee with a pure adoration, and to honour and obey thee in the whole courſe of our lives.

CHAP. IV.

ON PROVIDENCE.

THE providence of God governs the world, intereſts itſelf in the affairs of men, and diſpoſes of all events which happen to us. Though the great Creator hath his dwelling on high, yet he humbleth himſelf to behold the things that are

done

done on earth. He clothes the lilies, and the graſs of the field. He feeds the fowls of the air. Without him not a ſparrow falls to the ground.

He is with us when we go out, when we come in, and when we are on the way. "Even the very hairs of our head are all numbered."

In the affairs of men, however, there is much apparent diſorder. But this is not a ſufficient objection againſt the providence of God. For, thoſe parts in the moral world, which have not an abſolute, may yet have a relative, beauty, in reſpect of ſome other parts concealed from us, but open to his eye, before whom, paſt, preſent, and to come, are ſet together in one point of view.

There is a Jewiſh tradition concerning Moſes, which will illuſtrate what I have ſaid. That great prophet, we are told, was called up by a voice from Heaven to the top of a mountain, where, in conference with the Supreme Being, he was permitted to propoſe to him ſome queſtions, concerning his adminiſtration of the univerſe. In the midſt of this divine colloquy, he was commanded to look down on the plain below. At the foot of the mountain there iſſued out a clear ſpring of water, at which a ſoldier alighted from his horſe to drink. He was no ſooner gone, than a little boy came to the ſame place, and finding a purſe of gold, which

the ſoldier had dropped, took it up, and went away with it.

Immediately after this, came an infirm old man, weary with age and travelling, and, having quenched his thirſt, ſat down to reſt himſelf by the ſide of the ſpring. The ſoldier, miſſing his purſe, returns to ſearch for it, and demands it of the old man, who affirms he had not ſeen it, and appeals to heaven in witneſs of his innocence.

The ſoldier, not believing his proteſtations, kills him. Moſes fell on his face with horror and amazement, when the divine voice thus prevented his expoſtulation: "Be not ſurpriſed, Moſes, nor aſk why the Judge of the whole earth has ſuffered this thing to come to paſs. The child is the occaſion that the blood of the old man is ſpilt;—but know, that the old man, whom thou ſaweſt, was the murderer of that child's father."

CHAP. V.

ON PARENTAL AND NATURAL AFFECTION.

AN amiable youth was lamenting, in terms of the ſincereſt grief, the death of a moſt affectionate parent. His companion endeavoured to

conſole him by the reflection, that he had always behaved to the deceaſed with duty, tenderneſs, and reſpect. So I thought, replied the youth, whilſt my parent was living; but now I recollect, with pain and ſorrow, many inſtances of diſobedience and neglect, for which, alas! it is too late to make any atonement.

Mark that parent hen! ſaid a father to his beloved ſon. With what anxious care does ſhe call together her offspring, and cover them with her expanded wings? The kite is hovering in the air, and, diſappointed of his prey, may perhaps dart upon the hen herſelf, and bear her off in his talons!

Does not this ſight ſuggeſt to you the tenderneſs and affection of your mother? Her watchful care protected you in the helpleſs period of infancy, when ſhe nouriſhed you with her milk, taught your limbs to move, and your tongue to liſp its unformed accents. In childhood, ſhe has mourned over your little griefs; has rejoiced in your innocent delights; has adminiſtered to you the healing balm in ſickneſs; and has inſtilled into your mind the love of truth, of virtue, and of wiſdom. Oh! cheriſh every ſentiment of reſpect for ſuch a mother. She merits your warmeſt gratitude, eſteem, and veneration.

CHAP. VI.

THE STORY OF ERSKINE AND FREEPORT.

THERE were two boys at Weſtminſter-ſchool, whoſe names were Erſkine and Freeport. Erſkine was of a ſoft and timorous, but Freeport of a bold and hardy, diſpoſition. It happened one day, that Erſkine, by ſome accident, tore a piece of a curtain, which divided one part of the ſchool from the other. The poor boy, well knowing what would be the conſequence of ſuch a tranſgreſſion, was ſeized with a ſudden panic, and fell a crying and trembling. He was obſerved by his companions, and particularly by Freeport, who immediately came up to him, deſired him not to be concerned, and generouſly promiſed to take the blame upon himſelf. As he promiſed, ſo he performed, and was whipt for the fault accordingly.

When theſe two boys became men, in the reign of King Charles I. of England, the civil war betwixt the King and Parliament broke out, in which they were on oppoſite ſides. Freeport was a captain in the king's army, and Erſkine a judge appointed by the parliament.

In

In an action betwixt the king's and parliament's army, the king's army was defeated, and captain Freeport taken priſoner.

The parliament ſent Judge Erſkine to take trial of the priſoners, among whom was his once generous ſchool-fellow, Freeport. They had been ſo long ſeparated, that they could not know one another's faces. Judge Erſkine, therefore, was on the point of condemning all the priſoners, without diſtinction. But, when their names were read over, before pronouncing ſentence, he heard his friend Freeport named; and, looking attentively in his face, aſked him if ever he had been at Weſtminſter-ſchool? He anſwered, he had. Erſkine ſaid no more, but immediately ſtopt proceeding, rode up to London, and in a few days returned with a ſigned pardon in his pocket for captain Freeport.

CHAP. VII.

ON THE HOLY SCRIPTURES.

IN the ſacred writings we learn our duty to God and mankind. They teach us truths which philoſophy could never diſcover. No human compoſition

fiction can be compared to them. They are calculated both to profit and to please. They inform the underſtanding, elevate the affections, and entertain the imagination. They point out the way to heaven, the abode of the juſt, and the reward of the faithful.

The faireſt productions of human wit, after a few readings, like gathered flowers, wither in our hands, and loſe their fragrance; but the Holy Scriptures, theſe unfading plants of paradiſe, become ſtill more and more beautiful the longer we are accuſtomed to them. Their bloom appears to be daily heightened. Freſh odours are diffuſed, and new ſweets are extracted from them.

We ſhould, therefore, read them by day, and meditate on them by night. "The law of the Lord is perfect, converting the ſoul. The teſtimony of the Lord is ſure, making wiſe the ſimple. The commandment of the Lord is pure, enlightening the eyes. The ſtatutes of the Lord are right, rejoicing the heart. More to be deſired are they than gold, yea, than much fine gold; ſweeter alſo than honey, and the honey-comb. Moreover, by them is thy ſervant warned; and in keeping of them there is great reward."

The Scriptures have been ſtudied and admired by the greateſt and wiſeſt men. Whatever inſtruction

ſtruction or amuſement, therefore, we may derive from other books, we ſhould always remember, that the Scriptures alone contain that wiſdom, "which maketh wiſe to ſalvation."

CHAP. VIII.

OF CAIN AND ABEL.

CAIN and Abel, the two firſt ſons of Adam and Eve, purſued very different employments. Abel was a keeper of ſheep, but Cain was a tiller of the ground. Their tempers were as different as their occupations. Abel was a lover of righteouſneſs, and obedient to his parents. Cain was obſtinate and wicked; neither fearing God, nor loving man.

It was uſual, in the infancy of the world, to preſent oblations to God, the giver of every good gift. When, therefore, the two brothers brought their offerings, the ſacrifice of Abel, on account of his piety and goodneſs, was more acceptable to God than the offering of Cain. The Lord alſo condeſcended to reaſon with Cain, and to aſſure him,

him, that, if he would be good and righteous, he and his offering ſhould likewiſe be accepted.

But, inſtead of reforming his behaviour and temper, he grew worſe and worſe. He hated his brother more and more. At length his malice and anger became ſo violent, that he "roſe up againſt Abel and ſlew him." He flattered himſelf that there was no witneſs of his guilt, and that no one would know it. But there is no ſafety, except in innocence and virtue. Wherever we are, and whatever we do, we are under the immediate eye of God.

The Almighty Judge was a ſpectator of the crime, and afterwards expoſtulated with him: "Where is Abel, thy brother? What haſt thou done? The voice of thy brother's blood crieth from the ground." He then pronounced judgement upon the murderer. In conſequence of which, Cain removed with his wife and children from his habitation; and, having wandered from place to place "as a fugitive and a vagabond," at length ſettled in the land of Nod. He however ſtill carried the mark of his guilt along with him. He was vexed with the horror of conſcience within and calamities without. He walked upon earth a woful ſpectacle, labouring under the diſtemper of a wounded ſpirit, which no medicine can cure.

Let

Let us guard carefully againſt the firſt approaches of hatred and malice, leſt they ſhould increaſe upon us by degrees, and hurry us into the moſt ſhocking exceſſes. "An angry man ſtirreth up ſtrife, and a furious man aboundeth in tranſgreſſions."

CHAP. IX.

ON OBEDIENCE TO PARENTS, AND OTHER DUTIES.

THE happineſs of parents is ſo connected with the goodneſs of children, that, if they are undutiful, negligent, and wicked, it will make their parents miſerable. And can ye, my young friends, bear the thought of making them unhappy, whoſe ſole aim in life is to promote your felicity? Can ye receive with ſullenneſs that advice, which is deſigned entirely for your good? Do not they provide for all your wants? And are ye not indebted to their kindneſs, for your food, your clothing, and every convenience which ye enjoy?

Obedience to your parents is one of the firſt duties ye can perform in life, and is the only return

turn ye can make for those continual favours, which ye daily receive.

As human nature is subject to many wants, the Almighty has ordained that we should live together, and that numbers, by helping each other, should procure those conveniences, which no man alone could obtain.

Every person, therefore, has some duties to perform, which are known by the name of social duties; because, if it were possible for us to live quite alone, those duties could not be exerted. For, had we no parents, we could not obey them; had we no brothers or sisters, we could not love them; had we no friends or instructors, we could not be thankful and attentive to them; and, if we knew no persons, who were poor and wretched, we could not be kind and charitable.

CHAP. X.

ON INTEMPERANCE.

CYRUS, when a youth, being at the court of his father Cambyses, undertook one day to be the cup-bearer at table. It was the duty of this

this officer to taſte the liquor before it was preſented to the king.

Cyrus, without performing this ceremony, delivered the cup in a very graceful manner to his father. The king reminded him of his omiſſion, which he imputed to forgetfulneſs. No, replied Cyrus, I was afraid to taſte, becauſe I apprehended there was poiſon in the liquor; for, not long ſince, at an entertainment which you gave, I obſerved that the lords of your court, after drinking of it, became noiſy, quarrelſome, and frantic. Even you, ſir, ſeemed to have forgotten that you were a king.

CHAP. XI.

THE BEES.

A YOUNG prince, in that ſeaſon of the year, when all nature ſhews itſelf in the greateſt degree of perfection, took a walk one day through a very delicious garden. He heard a great noiſe, and, looking about, perceived a hive of bees. He approached that object, which was entirely new to him, and obſerved, with amazement, the order, care, and

and buſineſs, of that little community. The cells began to be formed into a regular figure, and one party of the bees was ſtoring them with nectar, while another was employed in ſupplying them with thyme, which they gathered from among all the riches of the ſpring. Lazineſs and inactivity were baniſhed the ſociety. Every thing was motion, without confuſion or diſorder. The more conſiderable gave out their orders, and were obeyed by their inferiors, without any manner of murmur, jealouſy, or unwillingneſs.

The prince was extremely ſurpriſed, having never ſeen any thing equal to their polity before: when a bee, who was conſidered as queen of the hive, addreſſed him thus: "The view you have before you, young prince, muſt be entertaining, but may be made inſtructive. We ſuffer nothing like diſorder nor licentiouſneſs among us. They are moſt eſteemed, who, by their capacity and diligence, can do moſt for the public weal. Our firſt places are always beſtowed where there is moſt merit; and, laſt of all, we are taking pains day and night for the benefit of man. Go, and imitate us: introduce that order and diſcipline among men, which you ſo much admire in other creatures."

CHAP.

CHAP. XII.

ON THE FLOOD.

AFTER Abel was killed by his brother, God was pleaſed to comfort Adam and Eve, by giving them another ſon, whom they called Seth.

Moſes has not given us the names of all the children of Adam; for, he intended only to ſet forth the creation, and ſome remarkable events, and to point out the particular family from which the Saviour of the world was to ariſe.

The deſcendants of Seth were ſo eminent for their piety and virtue, that they were called "the ſons of God;" and one of them, Enoch, was ſo beloved by the Almighty, that he was taken up into Heaven without ſuffering the pains of death. But the family of Cain, being impious and corrupt, were called, by way of diſtinction, "the ſons and daughters of men."

After a long courſe of time, however, the deſcendants of Seth alſo neglected the worſhip and ſervice of the great Creator. By degrees the whole human race was overſpread with ſin. "All fleſh corrupted its way upon the earth, and every imagination of the heart was only evil continually."

God

God was pleaſed to uſe various methods to bring them to repentance, and turn them from their evil ways; but they would not hear his voice. They trampled upon his mercies, and deſpiſed all his warnings; till the time of puniſhment came, and the Almighty "deſtroyed the world of the ungodly by a flood of waters."

One perſon, however, eſcaped the univerſal contagion. "Noah found grace in the eyes of the Lord. He was a juſt man, and walked with God." He was diligent in the diſcharge of his duty both towards God and towards man; and therefore God was pleaſed to ſave him from the general deſtruction; and not only him, but, for his ſake, his wife, and his three ſons, and their wives. For this purpoſe, he commanded him to make a large veſſel, called an *ark*, after a particular plan; and, when it was completed, he ſhut up, and ſecured in it, him and his family, and two of each ſpecies of living creatures, with proper proviſion for their ſubſiſtance.

As ſoon as this was done, the flood came on with great violence. In the very ſame day, "all the fountains of the great deep were broken up, and the windows," or floodgates, "of heaven were opened;" ſo that the waters, in a ſhort time, "prevailed exceedingly upon the earth, and all the high

high hills which were under the whole heavens were covered."

The wretched inhabitants began to feel the truth of those threatenings, which they had laughed at and despised. Now, at last, they lift up their hands to Heaven, and cry out to God for help; but, alas! all in vain. The sentence is gone forth; the mighty waters are pouring upon them on every side, and nothing is to be seen but vengeance and destruction.

The ark floated safely from place to place upon the waters, till God caused them gradually to decrease. At length it rested upon mount Ararat; and, some time after, when the earth was in a proper state for habitation, he directed Noah to go out of the ark, and to take his family and all the creatures with him.

As soon as they had set their foot upon land, Noah raised an altar to the Lord, and they offered sacrifices, giving thanks to the Almighty for their wonderful preservation. God was pleased with this mark of pious gratitude, and established a covenant with Noah and his children, that he would not any more destroy the world by a flood, and added this gracious promise: "While the earth remaineth, seed-time and harvest, cold and heat, summer and winter, day and night, shall not cease."

CHAP.

CHAP. XIII.

VICE AND FORTUNE.

FORTUNE and Vice, according to Plutarch, had once a violent conteſt, which of them had it moſt in their power to make mankind unhappy. Fortune boaſted that ſhe could take from men every external good, and bring upon them every external evil. Be it ſo, replied Vice. This, however, is by no means ſufficient to make them miſerable without my aſſiſtance: whereas, without yours, I am able to render them completely ſo; nay, in ſpite too of all your endeavours to make them happy.

CHAP. XIV.

ON CRUELTY TO INSECTS.

JACOBUS indulged himſelf in the cruel entertainment of torturing and killing flies. He tore off their wings and legs, and then watched with pleaſure their impotent efforts to eſcape from him. Sometimes he collected a number of them together,

together, and crushed them at once to death; glorying, like many a celebrated hero, in the devastation he committed. His brother remonstrated with him in vain on his barbarous conduct. He could not persuade him to believe that flies are capable of pain, and have a right, no less than ourselves, to life, liberty, and enjoyment. The signs of agony which, when tormented, they express by the quick and various contortions of their bodies, he neither understood nor would attend to.

Alexis had a microscope, and he desired Jacobus one day to examine a most beautiful and surprising animal. Mark, said he, how it is studded from head to tail with black and silver, and its body all over beset with the most curious bristles! The head contains a pair of lively eyes, encircled with silver hairs; and the trunk consists of two parts which fold over each other. The whole body is ornamented with plumes and decorations, which surpass all the luxuries of dress in the courts of the greatest princes. Jacobus was pleased and astonished with what he saw, and impatient to know the name and properties of this wonderful animal. It was withdrawn from the magnifier, and, when offered to his naked eye, proved to be a poor fly, which had been the victim of his wanton cruelty.

CHAP.

CHAP. XV.

REMARKABLE STORY OF A LION.

IT was cuſtomary for thoſe, who were unable to pay ſixpence for the ſight of the wild beaſts in the Tower, to bring a dog or a cat as an oblation to the beaſts, in lieu of money to the keeper. Among others, a fellow had caught a pretty black ſpaniel in the ſtreets, which was thrown into the cage of the great lion. Immediately the little animal trembled and ſhivered, crouched and threw itſelf on its back, put forth its tongue, and held up its paws, praying for mercy.

In the mean time, the lion, inſtead of devouring it, turned it over with one paw, and then turned it with the other. He ſmelled to it, and ſeemed deſirous of courting a farther acquaintance.

The keeper, on ſeeing this, brought a large meſs of his own family dinner. But the lion kept aloof and refuſed to eat, keeping his eye on the dog, and inviting him as it were to be his taſter. At length, the little animal's fears being ſomewhat abated, and his appetite quickened by the ſmell of the victuals, he approached ſlowly and, with trembling, ventured to eat.

The

The lion then advanced gently, and began to partake, and they finiſhed their meal very lovingly together.

From this day the ſtricteſt friendſhip commenced between them, a friendſhip conſiſting of all poſſible affection and tenderneſs on the part of the lion, and of the utmoſt confidence and boldneſs on the part of the dog; inſomuch that he would lay himſelf down to ſleep, within the fangs and under the jaws of his terrible patron.

A gentleman who had loſt the ſpaniel, and had advertiſed a reward of two guineas to the finder, at length heard of the adventure, and went to claim his dog. You ſee, ſir, ſaid the keeper, it would be a great pity to part ſuch loving friends; however, if you inſiſt upon your property, you muſt even be pleaſed to take him yourſelf. It is a taſk that I would not engage in for five hundred guineas. The gentlemen roſe into great wrath, but finally choſe to drop the affair, rather than have a perſonal diſpute with the lion.

But let us proceed to the tragical part of this ſtory. In about twelve months the little ſpaniel ſickened and died, and left his loving patron the moſt miſerable of creatures. For a time, the lion did not appear to conceive otherwiſe than that his favourite was aſleep. He would continue to ſmell

at

at him, and then would ſtir him with his noſe, and turn him over with his paws. But, finding that all his efforts to awake him were vain, he would traverſe his cage from end to end at a ſwift and uneaſy pace. He would then ſtop, and look down upon him with a fixed and drooping regard; and again lift his head on high, and open his horrible throat, and prolong a roar, as of diſtant thunder, for ſeveral minutes.

They attempted, but in vain, to convey the carcaſe from him. He watched it perpetually, and would ſuffer nothing to touch it. The keeper then endeavoured to tempt him with variety of victuals, but he turned from all that was offered, with loathing. They then put ſeveral living dogs into his cage, which he inſtantly tore in pieces, but left their members on the floor. His paſſions being thus inflamed, he would grapple at the bars of his cage, as if enraged at his reſtraint from tearing the world to pieces.

Again, as quite ſpent, he would ſtretch himſelf by the remains of his beloved aſſociate, lay his paws upon him, and take him into his boſom; and then utter roars ſo dreadfully melancholy as ſeemed to threaten all round, for the loſs of his little playfellow, the only friend, the only companion, that he had upon earth.

For

For five days he thus languiſhed, and gradually declined, without taking any ſuſtenance or admiting any comfort; till, one morning, he was found dead, with his head lovingly reclined on the carcaſe of his little friend.

They were both interred together, and their grave plentifully bedewed with the tears of the keeper, and his loudly-lamenting family.

CHAP. XVI.

STORY OF NORVAL AND VALENTINE.

IN the reign of Queen Anne, Britain was engaged in a war with France. The Engliſh army laid ſiege to Namur, a fortified city in Flanders, and took the town; but the caſtle ſtood out againſt them. Among others of the Britiſh forces, engaged in ſtorming the caſtle, there was a regiment belonging to Colonel Frederic Hamilton; and, in that regiment, was one Norval, a corporal, and another, Valentine, a private ſoldier. Theſe two, when at ſchool, had been intimate comrades, but, upon ſome very trifling account, had fallen out in their younger days, and their hatred of each other had grown ſtronger as they grew older.

Norval took all opportunities of ſhewing his ſpite and venting his malice againſt Valentine. He again durſt not openly revenge himſelf, but bore his ill treatment without any reſiſtance; though he frequently ſaid he would willingly die to be revenged of that villain Norval.

In the midſt of this rage they were commanded upon the attack of the caſtle of Namur. In the attack, Norval had an arm ſhot off by a cannon-ball, on which he fell down juſt by Valentine's ſide. The enemy from the caſtle preſſing hard upon the Engliſh, they were obliged to retire. Norval, expecting to be trampled to death, called out, O Valentine! Valentine! can you leave me in this condition?

Valentine ran back, and, in the midſt of a thick fire of the enemy, took the corporal in his arms, and came off with him. But he had not run far, when he received a ſhot in the thigh, which brought him to the ground.

Norval, notwithſtanding the loſs of his arm, immediately took Valentine on his back, and ran with him till he fainted. By this means, being happily out of the reach of their enemies, they were both taken up by their fellow-ſoldiers, carried into the town, and ſoon recovered of their wounds.

This

This accident of their being deliverers to each other made them enter into and preſerve an inviolable friendſhip, which nothing could diſturb to the end of their days.

CHAP. XVII.

ON THE CONFUSION OF LANGUAGES.

THE ſons of Noah were, Japhet, Shem, and Ham, whoſe deſcendants ſoon became ſo numerous, that they could not live together in one family or agree in any general plan of government. Many of them, therefore, reſolved to form themſelves into a ſeparate ſociety, and to remove into ſome other country.

Accordingly they left their great anceſtor Noah, who is ſuppoſed to have been the founder of the Chineſe empire, and journeyed from the Eaſt, till they came to a pleaſant and fruitful plain in the land of Shenar. There they determined to fix their habitation; and, ſoon becoming ambitious of diſtinguiſhing themſelves, and, eſtabliſhing a powerful kingdom, they began to build a very high tower.

But what they, in their fond conceit, intended to be a monument of their fame and power was

made a monument of their pride and folly. For, while they were at work, God produced divers languages among them. Though they retained the power of ſpeaking, yet he cauſed them to expreſs their thoughts by new ſounds, ſo that they could not underſtand one another.

This ſudden change excited ſuch a tumult and confuſion among the builders, that they were obliged to leave their work unfiniſhed. After which, having quitted Babel, in different parties, according as they underſtood each others language, they ſettled in ſeparate countries. As they increaſed, they ſpread more and more, till the human race was diſperſed over the face of the earth.

The meaſures of our conduct ſhould be formed by a regard to the divine will, and not by our own vain whims and fancies. "Pride was not made for man." It has frequently hurried perſons into the moſt fatal miſconduct, and indeed into deſtruction.

CHAP.

CHAP. XVIII.

THE MISER.

A Miſer being dead, and fairly interred, came to the banks of the river Styx, deſiring to be ferried over along with the other ghoſts. Charon demands his fare, and is ſurpriſed to ſee the miſer, rather than pay it, throw himſelf into the river, and ſwim over to the other ſide, notwithſtanding all the clamour and oppoſition that could be made to him.

All hell was in an uproar; and each of the judges was meditating ſome puniſhment ſuitable to a crime of ſuch dangerous conſequence to the infernal revenues. "Shall he be chained to the rock along with Prometheus? Or tremble below the precipice in company with the Danaïdes? Or aſſiſt Syſiphus in rolling his ſtone?" "No," ſays Minos, "none of theſe; we muſt invent ſome ſeverer puniſhment. Let him be ſent back to the earth, to ſee the uſe his heirs are making of his riches."

CHAP. XIX.

ON GRATITUDE AND PIETY.

ARTABANES was diſtinguiſhed with peculiar favour by a wiſe, powerful, and good, prince. A magnificent palace, ſurrounded with a delightful garden, was provided for his reſidence. He partook of all the luxuries of his ſovereign's table; was inveſted with extenſive authority; and admitted to the honours of a free intercourſe with his gracious maſter. But Artabanes was inſenſible of the advantages he enjoyed. His heart glowed not with gratitude and reſpect. He avoided the ſociety of his benefactor, and abuſed his bounty.

I deteſt ſuch a character, ſaid Alexis, with generous indignation! It is your own picture which I have drawn, replied Euphronius.

The great Potentate of heaven and earth has placed you in a world which diſplays the higheſt beauty, order, and magnificence; and which abounds with every mean of convenience, enjoyment, and happineſs. He has furniſhed you with ſuch powers of body and mind as give you dominion over the fiſhes of the ſea, the fowls of the air, and the beaſts of the field; and he has invited

vited you to hold communion with him, and to exalt your own nature by the love and imitation of his divine perfections. Yet have your eyes wandered with brutal gaze over the fair creation, unconſcious of the mighty hand from which it ſprang. You have rioted in the profuſion of nature, without one ſecret emotion of gratitude to the ſovereign Diſpenſer of all good. And you have ſlighted the glorious converſe, and forgotten the preſence, of that omnipotent Being, who fills all ſpace, and exiſts through all eternity.

CHAP. XX.

OF THE ANCIENT BRITONS.

THE people who firſt lived in this iſland, according to the beſt hiſtorians, were the Gauls, and afterwards the Britons. Theſe Britons were tall, well made, and yellow haired; and lived frequently a hundred and twenty years, owing to their ſobriety and temperance and the wholeſomeneſs of the air.

The uſe of clothes was ſcarce known among them. Some of them that inhabited the ſouthern

parts, covered their nakedneſs with the ſkins of wild beaſts careleſsly thrown over them, not ſo much to defend themſelves againſt the cold as to avoid giving offence to ſtrangers that came to traffic with them. By way of ornament, they uſed to cut the ſhape of flowers, trees, and animals, on their ſkin, and afterwards painted it of a ſky colour with the juice of woad, that never wore out. They lived in woods, in huts covered with ſkins, boughs, or turf.

Their towns or villages were a confuſed parcel of huts, placed at a little diſtance from each other, without any order or diſtinction of ſtreets. They were generally in the middle of a wood defended with ramparts, or mounds of earth thrown up.

Their food was milk, and fleſh got by hunting, their woods and plains being well ſtocked with game. Fiſh, and tame fowls, which they kept for pleaſure, they were forbid, by their religion, to eat.

Their commerce was with the Phœnician merchants; who, after the diſcovery of the iſland, exported, every year, great quantities of tin, with which they carried on a very lucrative trade with diſtant nations.

CHAP.

CHAP. XXI.

ON CÆSAR'S INVASION OF BRITAIN.

ABOUT fifty-five years before our Saviour appeared upon earth, Julius Cæſar, the firſt emperor of Rome, and a great conqueror, formed a deſign of invading Britain. When he arrived on the coaſt, he ſaw the hills and cliffs, which ran out into the ſea, covered with troops, that could eaſily prevent his landing. He then ſailed two leagues farther to a plain and open ſhore. The Britons, perceiving this, ſent their chariots and horſe that way, whilſt the reſt of their army advanced to ſupport them.

The largeneſs of Cæſar's veſſels hindered them from coming near the ſhore; ſo that the Roman ſoldiers ſaw themſelves under a neceſſity of leaping into the ſea, armed as they were, in order to attack their enemies, who ſtood ready to receive them on dry ground.

Cæſar, perceiving that his ſoldiers did not exert their uſual bravery, ordered ſome ſmall ſhips to get as near the ſhore as poſſible. This they did; and, with their ſlings, engines, and arrows, ſo pelted the Britons, that their courage began to abate.

But the Romans were unwilling to throw themſelves into the water, till one of their ſtandard-bearers leaped in firſt, with his colours in his hand, crying out aloud, "Follow me, fellow-ſoldiers, unleſs you will betray the Roman eagle into the hands of the enemy. For my part, I have reſolved to diſcharge my duty to Cæſar and the commonwealth."

Upon this, all the ſoldiers followed him, and began the fight. But this reſolution was not able to compel the Britons to give ground; nay, it was feared they would have been repelled, had not Cæſar cauſed armed boats to ſupply them with recruits, which made the enemy fall back a little. The Romans, improving this advantage, advanced, and getting firm footing on land, preſſed the Britons ſo vigorouſly, that they put them to the rout.

The Britons, aſtoniſhed at the Roman valour, and fearing a more obſtinate reſiſtance would but expoſe them to greater miſchiefs, ſent to ſue for peace and offer hoſtages; which Cæſar accepted, and a peace was concluded four days after their landing.

CHAP.

CHAP. XXII.

FORTUNE-TELLING EXPOSED.

HARLEY ſat down on a large ſtone to take a little pebble out of his ſhoe, when he ſaw, at ſome diſtance, a beggar approaching him. He had on a looſe ſort of a coat, mended with different-coloured rags. He had a ſhort knotty ſtick in his hand, and on the top of it was ſtuck a ram's horn. His knees had worn the ſtuff of his breeches. He wore no ſhoes; and his ſtockings had entirely loſt that part of them which ſhould have covered his feet and ancles. In his face, however, was the plump appearance of good-humour. He walked a good round pace, and a crook-legged dog trotted at his heels.

The beggar, pulling off a piece of hat, aſked charity of Harley. The dog began to beg too. It was impoſſible to reſiſt both; and, in truth, the want of ſhoes and ſtockings had made both unneceſſary; for, Harley had deſtined ſixpence for him before. The beggar, on receiving it, poured forth bleſſings without number; and, with a ſort of ſmile on his countenance, ſaid to Harley, "that,

if he wanted to have his fortune told, he would do it."

Harley turned his eye briſkly on the beggar, which ſilenced the prophet immediately. "I would much rather learn," ſaid Harley, "what it is in your power to tell me. Your trade muſt be an entertaining one. Sit down on this ſtone, and let me know ſomething of your profeſſion; I have often thought of turning fortune-teller for a week or two myſelf."

"Maſter," replied the beggar, "I like your frankneſs much. I had the humour of plain-dealing in me from a child; but I was in ſome ſort forced to the trade I now follow. I was a labourer, ſir, and gained as much as to make me live. I never laid by indeed; for, I was reckoned a piece of a wag; and your wags, I take it, are ſeldom rich, Mr. Harley."

"So," ſaid Harley, "you ſeem to know me."—"Ay, there are few folks in the country that I do not know ſomething of; for, how ſhould I tell fortunes elſe?"—"True; but to go on with your ſtory.

You were a labourer, you ſay, and a wag. Your induſtry, I ſuppoſe, you left with your old trade; but your humour you preſerve to be of uſe to you in your new one."

"What

" What ſignifies ſadneſs, ſir? A man grows lean upon it. But I was brought to my idleneſs by degrees. Firſt, I could not work; and it went againſt my ſtomach to work ever after. I was ſeized with a gaol-fever at the time the aſſizes were in the county where I lived; for, I was always curious to get acquainted with the felons, becauſe they are commonly fellows of much mirth and little thought, qualities I had ever an eſteem for.

" In the height of this fever, Mr. Harley, the houſe where I lay took fire, and burnt to the ground. I was carried out in that condition, and lay all the reſt of my illneſs in a barn. I got the better of my diſeaſe, however; but I was ſo weak, that I ſpit blood whenever I attempted to work. I had no relation living that I knew of, and I never kept a friend above a week when I was able to joke. I ſeldom remained above ſix months in a pariſh; ſo that I might have died before I had found a ſettlement in any. Thus I was forced to beg my bread, and a ſorry trade I found it, Mr. Harley. I told all my misfortunes truly, but they were ſeldom believed; and the few, who gave me a halfpenny as they paſſed, did it with a ſhake of the head, and an injunction not to trouble them with a long ſtory. I therefore changed my plan,

and

and inſtead of telling my own misfortunes, began to prophecy happineſs to others. This I found by much the better way. Folks will always liſten when the tale is their own. I pick up the names of their acquaintance. Amours and little ſquabbles are eaſily gleaned among ſervants and neighbours. With a tolerable good memory, and ſome ſhare of cunning, and by ſhewing the tricks of that dog, whom I ſtole from the ſerjeant of a marching regiment, I make ſhift to pick up a livelihood. My trade, indeed, is none of the honeſteſt; people, however, are not much cheated who give a few halfpence for a proſpect of happineſs, which I have heard ſome perſons ſay is all a man can arrive at in this world.—But I muſt bid you good-day, ſir; for I have three miles to walk, before noon, to inform ſome boarding-ſchool young ladies, whether their huſbands are to be peers of the realm, or captains in the army,—a queſtion which I promiſed to anſwer them by that time."

CHAP.

CHAP. XXIII.

STORY OF KING LEAR.

LEAR, one of the kings of England, had three daughters, Goneril, Regan, and Cordelia. When he grew old and infirm, he thought it proper to marry his daughters, and divide his kingdom among them. But, having a mind firſt of all to know which of them loved him beſt, he reſolved to make an experiment, by aſking each of them ſeparately. Goneril, the eldeſt, apprehending too well her father's weakneſs, made anſwer, that ſhe loved him above her own ſoul. Therefore, ſays the old man, overjoyed, to thee, and to the huſband thou ſhalt chooſe, I give the third part of my realm. Regan, the ſecond daughter, being aſked the ſame queſtion, and hoping to obtain as large a ſhare of her father's bounty as her eldeſt ſiſter had done, made anſwer, that ſhe loved him above all creatures; and ſo received an equal reward with her ſiſter.

The King then proceeded to aſk Cordelia, his youngeſt daughter, whom he had hitherto loved moſt tenderly of the three. But, though ſhe perceived how much the two eldeſt had gained by their

their flattery, yet could ſhe not thereby be induced to make any other than a ſolid and virtuous anſwer. Father, ſays ſhe, I love you as a child ought to love her parent. They, who pretend more than this, do but flatter you.

The old man, ſorry to hear this, wiſhed her to recal thoſe words, and a ſecond time demanded what love ſhe bore to him? But ſhe repeated the ſame anſwer ſhe had made before.

Then hear thou, ſays Lear, all in a paſſion, what thy ingratitude hath gained thee. Becauſe thou haſt not reverenced thy aged father equal to thy ſiſters, thou ſhalt have no part of my kingdom or my riches. And, ſoon after, he beſtows in marriage his two eldeſt daughters, Goneril to the Duke of Albany; and Regan to the Duke of Cornwall; putting them in the preſent poſſeſſion of half his kingdom, and promiſing the reſt at his death. But the wiſdom, prudence, and other accompliſhments, of Cordelia, ſoon ſpread abroad her name through the world, and at laſt reached the ear of Aganippus, King of France, who, diſregarding the loſs of her dowry, took her to wife.

After this, King Lear, more and more drooping with years, became an eaſy prey to his daughters and their huſbands, who, by daily incroachments, had ſeized the whole kingdom into their hands,

hands, the king being obliged to reſide with his eldeſt daughter, attended only by threeſcore knights. But they, as they ſeemed too numerous and diſorderly for continual gueſts, were reduced to thirty. Not brooking that affront, the king betakes himſelf to his ſecond daughter. But he had not been long there, when, a difference ariſing among the crouded family, five only are ſuffered to attend him. Back again he goes to his eldeſt daughter, hoping ſhe could not but have ſome more pity on his grey heirs; but, ſhe now refuſes to admit him at all, unleſs he will be contented with one attendant.

At laſt he called to remembrance his youngeſt daughter Cordelia; and, acknowledging how true her words had been, though he entertained but little hope of relief from one whom he had ſo much injured, he reſolved to make an experiment, if his miſery might ſomething ſoften her. With this view he goes over to France.

Now might be ſeen the difference between the ſilent or modeſtly expreſſed affection of ſome children to their parents, and the talkative obſequiouſneſs of others, while the hope of inheritance acts in them, and on the tongue's end enlarges their duty.

Cordelia,

Cordelia, hearing of her father's diſtreſs, pours forth true filial tears; and, not enduring, either that ſhe herſelf, her huſband, or any at court, ſhould ſee him in ſuch a forlorn condition as his meſſenger deſcribed, orders one of her moſt truſty ſervants firſt to convey him privately towards a ſea-town, there to array and cheriſh him, and furniſh him with ſuch attendants as became his dignity; that then, as from his firſt landing, he might ſend word of his arrival to her huſband Aganippus. Which done, Cordelia, with the king her huſband, and all the nobility of his realm, went out to meet King Lear; and after all manner of honourable and joyful entertainment at the court of Aganippus, Cordelia, with a powerful army returned to England, to replace her father upon the throne.

Her filial affection was rewarded with ſuch ſucceſs in this undertaking, that ſhe ſoon vanquiſhed her undutiful ſiſters and their huſbands; and Lear again obtained the crown, which he continued to enjoy ſome years in peace. When he died, Cordelia cauſed him, with all regal ſolemnities, to be buried in the town of Leiceſter.

CHAP.

CHAP. XXIV.

REMARKABLE STORY OF A GREENLAND BEAR.

THE white bear of Greenland is conſiderably larger than the brown bear of Europe or the black bear of North America. This animal lives upon fiſh and ſeals, and is not only ſeen upon land in the countries bordering on the north pole, but often on floats of ice, ſeveral leagues at ſea.

The following relation is extracted from the "Journal of a Voyage for making Diſcoveries towards the North Pole."

Early in the morning, the man, at the maſt-head of the *Carcaſe*, gave notice, that three bears were making their way very faſt over the ice, and that they were directing their courſe towards the ſhip. They had, without queſtion, been invited by the ſcent of a ſea-horſe, killed a few days before, which the men had ſet on fire, and which was burning on the ice at the time of their approach. They proved to be a ſhe bear and her two cubs; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames part of the fleſh of the ſea-horſe,

horſe, which was not conſumed, and ate it voraciouſly. The crew from the ſhip threw great lumps of the fleſh of the ſea-horſe upon the ice, which the old bear fetched away ſingly, laid every lump before her cubs as ſhe brought it, and, dividing it, gave each a ſhare, reſerving but a ſmall portion to herſelf. As ſhe was fetching away the laſt piece, they levelled their muſkets at the cubs, and ſhot them both dead; and in her retreat they wounded the dam, but not mortally.

It would have drawn tears of pity from any perſon, who was not deſtitute of feeling, to have marked the affectionate concern expreſſed by the poor beaſt in the dying moments of her expiring young. Though ſhe was ſorely wounded, and could but juſt crawl to the place where they lay, ſhe carried the lump of fleſh ſhe had fetched away, as ſhe had done others before, tore it in pieces, and laid it down before them; and, when ſhe ſaw that they refuſed to eat, ſhe laid her paws firſt upon one, and then upon the other, and endeavoured to raiſe them up. All this while, it was pitiful to hear her moan.

When ſhe found ſhe could not ſtir them, ſhe went off; and, when ſhe had got at ſome diſtance, looked back and moaned; and, that not availing her to entice them away, ſhe returned, and, ſmelling

ing round them, began to lick their wounds. She went off a ſecond time, as before, and, having crawled a few paces, looked again behind her, and for ſome time ſtood moaning. But ſtill, her cubs not riſing to follow her, ſhe returned to them again, and, with ſigns of inexpreſſible fondneſs, went round one, and round the other, pawing them, and moaning. Finding, at laſt, that they were cold and lifeleſs, ſhe raiſed her head towards the ſhip, and growled a curſe upon the murderers, which they returned with a volley of muſket-balls. She fell between her cubs, and died licking their wounds.

Can you admire the maternal affection of the bear, and not feel in your heart the warmeſt emotions of gratitude for the ſtronger and more permanent tenderneſs you have ſo long experienced from your parents?

CHAP. XXV.

ON THE FAITH OF ABRAHAM IN OFFERING HIS SON ISAAC.

THE ſupreme Being was pleaſed to make trial of the faith and obedience of Abraham, or rather to manifeſt them more fully to the world, and

and make him an illuſtrious pattern to all poſterity. He commanded him to take Iſaac, when he was about twenty-five years of age, and "offer him for a burnt-offering, upon mount Moriah." Severe as the command was, though Iſaac was his ſon, his only ſon, whom he loved with all the affection of a tender father,—though he was the very ſon, of whom it was expreſsly ſaid, "in Iſaac ſhall thy ſeed be called,"—he readily complied with it. He reaſoned with himſelf, that God who had given him, as it were by a miracle, when in the courſe of nature there was no hope of children, was able even to raiſe him from the dead. He therefore roſe early the next morning, and took Iſaac to the mountain. The fatal knife was in his hand,—his ſon lay panting upon the altar,—and he was juſt giving the deadly ſtroke,—when an angel ſtayed his hand, ſaying, "Lay not thine hand upon the lad, neither do thou any thing unto him; for, now I know that thou feareſt God, ſeeing thou haſt not withheld thy ſon, thine only ſon, from me."

As he looked round in ſurpriſe, he ſaw a ram caught in a thicket; and, having ſeized it, he offered it for a burnt-offering, inſtead of his ſon. For this great act of faith and truſt in the ſupreme Being, Abraham was honoured with the glorious name of "father of the faithful;" and God immediately

mediately renewed his promiſe to him, that he would bleſs him very abundantly, and multiply his family. "In thy ſeed," ſaid he, "ſhall all the nations of the earth be bleſſed, becauſe thou haſt obeyed my voice."

We are taught, by this inſtance of obedience, to love God above every thing upon earth, and to reſign, with a willing mind, our fortune, our children, and our deareſt comforts, whenever he calls for them. We cannot but obſerve farther, that this particular action, required from Abraham, was a remarkable type, or repreſentation, of what was done afterwards, as is ſuppoſed, upon the ſame mountain; and ſeems intended to point out to him, and to the ſucceeding generations, the particular method, by which God propoſed to redeem mankind, by offering up his only begotten ſon, Jeſus Chriſt.

CHAP. XXVI.

STORY OF A KING AND A DERVISE.

A Certain prince of Tartary, in company with his nobles, was met by a Derviſe, who cried with a loud voice, "Whoever will give me a hundred

dred pieces of gold, I will give him a piece of advice." The king ordered him the ſum. Upon which the Derviſe ſaid, "Begin nothing of which thou haſt not well conſidered the end."

The courtiers, upon hearing this plain ſentence, ſmiled, and ſaid, with a ſneer, "The Derviſe is well paid for his maxim." But the king was ſo well ſatisfied with the anſwer, that he ordered it to be written in golden letters, on ſeveral places of his palace, and to be engraved on all his plate.

Not long after, the king's ſurgeon wes bribed to kill him with a poiſoned lancet at the time he let him blood. One day, when the king's arm was bound, and the fatal lancet in the ſurgeon's hand, he read on the baſon, "Begin nothing of which thou haſt not well conſidered the end." He immediately ſtarted, and let the lancet fall out of his hand. The king obſerved his confuſion, and enquired the reaſon. The ſurgeon fell proſtrate, confeſſed the whole affair, and was pardoned. The conſpirators were put to death. The king turning to his courtiers, who heard the advice with contempt, told them, "that the maxim could not be too much valued which had ſaved a king's life."

CHAP.

CHAP. XXVII.

ON THE ADVANTAGES OF SPEAKING TRUTH.

PETRARCH, a celebrated Italian poet, who flouriſhed about four hundred years ago, recommended himſelf to the confidence and affection of Cardinal Colonna, in whoſe family he reſided, by his candour and ſtrict regard to truth. A violent quarrel occurred in the houſehold of this nobleman, which was carried ſo far, that they had recourſe to arms. The cardinal wiſhed to know the foundation of this affair; and, that he might be able to decide with juſtice, he aſſembled all his people, and obliged them to bind themſelves, by a moſt ſolemn oath on the goſpel, to declare the whole truth. Every one, without exception, ſubmitted to this determination; even the Biſhop of Luna, brother to the cardinal, was not excuſed. Petrarch, in his turn, preſenting himſelf to take the oath, the cardinal cloſed the book and ſaid, "*As for you, Petrarch, your word is ſufficient.*"

A ſtory ſimilar to this is related of Zenocrates, an Athenian philoſopher, who lived three hundred years before Chriſt, and was educated in the ſchool of Plato. The people of Athens, entertained ſo

high an opinion of his probity, that one day, when he approached the altar, to confirm by an oath the truth of what he had aſſerted, the judges unanimouſly declared his word to be ſufficient evidence.

CHAP. XXVIII.

ON THE FOLLY OF SELF-ADMIRATION.

NARCISSUS, according to Ovid, was a beautiful youth, who delighted in hunting, and was beloved by Echo, then a nymph. However, he equally ſlighted her and all his admirers. At length, viewing his own face in a fountain, he fell in love with himſelf, and conſtantly reſorted to the ſtream, to court his own ſhadow. But, when he ſaw the beautiful form retire as often as he withdrew, and mock his purſuit when he ſtretched out his arms to embrace it, he fell into the greateſt agonies of paſſion, and with vain prayers invoked the empty form.

Narciſſus, though at laſt convinced of his miſtake, could not conquer his unhappy paſſion, but ſtill continued to pine with a prepoſterous love of his own perſon. Thus his form waſted, his beauty decayed,

decayed, and the breath of life at laſt forſook him. But, when his body was ſought for to be interred, in its ſtead they found a flower, which ſtill retains his name, and perpetuates his memory.

There is not a greater vanity or folly than that of ſelf-admiration. He, who is addicted to it, will court a vain ſhadow; and will ever, like the youth in the fable, find himſelf diſappointed.

CHAP. XXIX.

OF KING ALFRED.

OF all the kings of England, before the conqueſt, the moſt deſervedly famous was Alfred. He had a graceful behaviour, a ready wit, and a good memory; but, through the fondneſs of his parents, was not taught to read till the twelfth year of his age. His deſire of learning, however, ſoon appeared, by taking pleaſure in reciting Saxon poems, which, with great attention, he heard repeated by others. He was, beſides, moſt exemplary in devotion, having collected into a book certain prayers and pſalms, which he might uſe upon every occaſion.

He thirſted greatly after knowledge; and often complained that, in his youth, he had no teachers, and, in his middle age, but little time to ſpare, on account of wars and the cares of his kingdom. But, notwithſtanding his engagements of a public nature, he found leiſure not only to learn much himſelf, but to communicate what he could to his people.

From the time of his undertaking the regal charge, no man was more patient in hearing cauſes; more inquiſitive in examining; more exact in doing juſtice, and providing good laws, which are yet extant; more ſevere in puniſhing unjuſt judges, and obſtinate offenders, eſpecially thieves and robbers; to the terror of whom, there were hung in croſs ways, upon a high poſt, chains of gold, as it were daring any one to take them thence. So that juſtice ſeemed, in his days, not only to flouriſh, but to triumph.

No man was more frugal than he of two valuable things, his time and his money; and no man wiſer in the diſpoſal of both. His time, both day and night, he diſtributed by the burning of certain tapers into three equal portions. One was for devotion; another for public or private affairs; and the third for refreſhment. How each hour paſſed,

paſſed, he was put in mind by one who had that for his office.

His bodily conſtitution, from his youth, was weak and ſickly. This, however, did not diſable him from ſuſtaining, with uncommon greatneſs, thoſe many glorious labours, both in peace and war, which fill up his life. He died in the year of our Lord nine hundred, in the fifty-firſt year of his age and thirtieth of his reign, and was buried at Wincheſter.

CHAP. XXX.

STORY OF JOSEPH AND HIS BROTHERS.

JOSEPH was the favourite ſon of Jacob; for, the ſacred hiſtorian informs us, "that he loved him more than all his children." This partial affection of his father, and a dream, which he related to his brothers, denoting that his condition in the world would be higher than theirs, made him the object of their envy and hatred. Therefore, one day, when they were feeding their flocks, and ſaw Joſeph coming toward them, they cried

out, "Hear cometh the dreamer; let us kill "him!"

Being diſſuaded, however, by Reuben, from ſhedding his blood, they ſtripped him, and threw him into a pit; but, ſeeing ſome merchants, who were at that time providentially paſſing into Egypt, they drew him up, and ſold him to them. After which, they ſtained his coat with blood, and carried it to Jacob, who concluded, from thence, that his ſon was devoured by a wild beaſt; and he put on ſackcloth, and mourned for him many days.

Joſeph, in the mean time was carried into Egypt, and ſold to Potiphar, an officer of diſtinction under Pharaoh the king; where "the Lord made all that he did to proſper," ſo that he found favour in the ſight of his maſter, who made him overſeer of his houſe, and put all that he had into his hands.

But his blooming hopes of happineſs were ſoon blaſted; for, the wife of Potiphar accuſed him falſely to her huſband, who, too readily believing what ſhe ſaid, put him into priſon. "But the Lord was with Joſeph" in the dungeon; and the keeper of it was ſo charmed with his good temper and patient behaviour, that he treated him with great kindneſs, and entruſted him with the care of the priſoners.

It happened, that the chief baker and the chief butler of Pharaoh, who were in the ſame priſon, dreamed each a dream. Joſeph interpreted their dreams to them; foretelling, that, at the expiration of three days, the baker would be hanged on a tree, and the butler be reſtored to his place. Then, added he to the buttler, "think on me, and ſhew kindneſs, I pray thee, and take me out of this houſe." As he had foretold, ſo it came to paſs. But pomp and pleaſure are apt to divert the mind from the obligations of gratitude. The butler, in the midſt of his proſperity, forgot his poor friend, the interpreter, in priſon.

Some time after, Pharaoh had two dreams. "He ſaw ſeven fat cows devoured by ſeven lean cows;" and, again, "he ſaw ſeven full ears of corn devoured by ſeven thin withered ears." When the wiſe men of the country could not explain theſe dreams, the butler recollected Joſeph, and ſpake of him to the king; upon which he was ſent for out of the priſon, and the king related his dreams to him. Joſeph immediately, by the aſſiſtance of God, informed Pharaoh, that the ſeven fat cows, and ſeven full ears, ſignified ſeven years of plenty, which would be in the land; and the ſeven lean cows, and ſeven lean ears, ſignified

ſeven years of famine, which would ſucceed them. "Let Pharaoh, therefore, appoint officers over the land, and let them gather corn in the ſeven plenteous years; and this food ſhall be for ſtore againſt the ſeven years of famine."

The king was aſtoniſhed at the wiſdom of Joſeph, and concluding juſtly, from thence, that "the ſpirit of God was in him," appointed him to this office, and gave him full power over his whole kingdom. The ſeven years of plenty came accordingly, and immenſe quantities of corn were laid up under his direction. Then the famine commenced; and, when the people cried out for bread, the ſtore-houſes were opened, and the corn was ſold to the Egptians and the neighbouring nations.

The famine ſpread itſelf to Canaan; and Jacob, having been informed that there was corn in Egypt, though he little thought by whoſe hand it was diſpoſed of, ſent his ſons thither, keeping only Benjamin at home. When they were preſented to Joſeph, they bowed themſelves before him with their faces to the earth, in acknowledgment of his ſuperiority, as had been foretold by his dream. He immediately knew them, but "made himſelf ſtrange, and ſpake roughly to them," accuſing them "as ſpies who came to ſee the nakedneſs

of the land." Upon which they informed him, that they came from the land of Canaan; that their father had twelve ſons; that one was dead, and the youngeſt was left at home. Joſeph was diſſatisfied with their report, and perhaps doubted whether Benjamin was really alive. "Hereby ſhall ye be proved," ſaid he; "ſend one of you to fetch your brother, and the reſt ſhall be kept in priſon."

Their preſent diſtreſs reminded them of their former guilt. Their inhuman treatment of their brother ruſhed into their minds, and, with ſelf-condemning conſciences, they ſaid one to another, "We are verily guilty concerning our brother, becauſe we ſaw the anguiſh of his ſoul, when he beſought us, and we would not hear; therefore is this diſtreſs come upon us."

Such is the conviction of every perſon who does wrong, when calamity overtakes him. Therefore "keep innocency, and do the thing that is right; for, that will bring a man peace at the laſt."

Joſeph, however, detained only Simeon, and diſmiſſed the reſt, with an order that they ſhould bring Benjamin with them when they returned. The relation of what had paſſed in Egypt filled the mind of Jacob with uneaſy reflections and dreadful apprehenſions; and, when his ſons were

obliged to go again for corn, it was with great difficulty that they perſuaded him to let Benjamin go. Immediately upon their arrival they were introduced to Joſeph, who enquired tenderly after his father's welfare; but, was ſo ſenſibly touched and affected at the ſight of his brother Benjamin, that he was obliged to withdraw from them, leſt his tears ſhould diſcover him. He afterwards entertained them with great kindneſs, and diſtinguiſhed Benjamin with particular marks of regard.

Joſeph had privately commanded his ſteward to put his ſilver cup into Benjamin's ſack; and, the next morning, when they were gone out of the city, they were followed and charged with ingratitude and robbery. The cup was ſoon found; and the innocent Benjamin was carried back, as a thief, to Joſeph. His brothers alſo returned in great aſtoniſhment and affliction; and, proſtrating themſelves, intreated earneſtly for his deliverance. Joſeph, who was now fully ſatisfied of their ſincere penitence and their love for Benjamin, could refrain no longer; but, throwing his arms about their necks, ſaid, "I am Joſeph! Doth my father yet live?" And, perceiving them to be deeply affected and "troubled at his preſence," he addreſſed them with the moſt kind and gentle expreſſions: "Come near me, I pray you; I am Joſeph,

ſeph, your brother, whom ye ſold into Egypt; but be not grieved that ye ſold me into Egypt; for, God ſent me before you to preſerve life. So now it was not you that ſent me hither but God." Thus he endeavoured to comfort them; to make them forget their paſt faults, and to ſpeak peace to their minds.

He then directed them to haſten to Jacob, to acquaint him that his ſon Joſeph was lord over all Egypt; and to bring him and his whole family into Egypt, that he might pay his duty to his aged father, and that they might all partake of the plenty which God had provided.

The heart of Jacob, upon the return of his ſons, was filled with joy; and he ſaid, "It is enough; Joſeph, my ſon, is yet alive. I will go and ſee him before I die!" He ſet out, and arrived ſafe in Egypt; but the pleaſure of the interview, between ſuch an affectionate parent and ſuch a dutiful ſon, is not to be deſcribed. "Joſeph fell on his neck, and wept on his neck a good while. And Jacob ſaid, now let me die, ſince I have ſeen thy face!" Jacob and his family were ſettled in the land of Goſhen, where they lived in great plenty; and, after ſome time, the good old man, having bleſſed his children, died in peace.

What ſentiments of piety and goodneſs ariſe in the heart, upon conſidering the character of Joſeph: patient under affliction, honeſt and juſt in his ſtewardſhip; reſiſting temptation, and fleeing from it; living under the fear of God, and ſupported by his preſence; riſing, from the loweſt ſcene of diſgrace and miſery, to the higheſt dignity; providing for the wants of the people; cheriſhing a ſpirit of forgiveneſs and brotherly love under the greateſt injuries; and pouring plenty and comfort into the breaſt of his aged father!

CHAP. XXXI.

ON THE FOLLY OF AFFECTATION.

LUCY, Emilia, and Sophronia, ſeated on a bank of daiſies near a purling ſtream, were liſtening to the muſic of a neighbouring grove. The ſun gilded with his ſetting beams the weſtern ſky, gentle zephyrs breathed around, and the feathered ſongſters ſeemed to vie with each other in their evening notes of gratitude and praiſe.

Delighted with the artleſs melody of the linnet, the goldfinch, the woodlark, and the thruſh, they were

were all *ear*, and obſerved not a peacock, which had ſtrayed from a diſtant farm, and was approaching them with a majeſtic pace and expanded plumage.

The harmony of the concert was ſoon interrupted by the loud and harſh cries of this ſtately bird; which, though chaſed away by Emilia, continued his vociferations with the confidence that conſcious beauty too often inſpires.

Does this fooliſh bird, ſaid Lucy, fancy that he is qualified to ſing, becauſe he is furniſhed with a ſpreading tail, ornamented with the richeſt colours? I know not, replied Sophronia, whether the peacock be capable of ſuch a reflection; but I hope that you and Emilia will always avoid the diſplay of whatever is inconſiſtent with your ſex, your ſtation, or your character. Shun affectation in all its odious forms; aſſume no borrowed airs; and be content to pleaſe, to ſhine, or to be uſeful, in the way which nature points out, and which reaſon approves.

CHAP.

CHAP. XXXII.

STORY OF CANUTE.

THERE is a remarkable paſſage in the life of Canute, King of England, containing inſtructions both to prince and people. His courtiers (ever prone to magnify and flatter thoſe, whom they think to pleaſe by ſo doing) would frequently extol his power and wealth, and pretend ſometimes almoſt to adore his perſon.

Canute was a man of too good underſtanding not to ſee the folly of ſuch flattery, and of the perſons from whom it came. But, for their effectual conviction, and to ſhew the ſmall power of kings, he cauſed his royal ſeat to be placed on the ſea-ſhore while the tide was coming in; then in the midſt of his flattering nobles and great lords, whom he cauſed to aſſemble together for that purpoſe, arrayed in robes of gold, with his crown on his head, and all the ſtate he could command, he thus addreſſed the ſea: "Thou, ſea, belongeſt to me, and the land whereon I ſit is mine, nor hath any one unpuniſhed reſiſted my commands; I charge thee, therefore, come no farther upon my land, neither

neither preſume to wet the feet of thy ſovereign lord."

But the ſea ſtill rolling on, and without reverence daſhed againſt the king. Then, riſing from his ſeat, and looking around him, he deſired all preſent to behold and conſider the weakneſs of human power, and that none truly deſerved the name of king, but he whoſe eternal laws both heaven, earth, and ſeas, obey.

CHAP. XXXIII.

OF LYCURGUS, THE SPARTAN LEGISLATOR.

WHEN Lycurgus began his reformation, he found the whole territory of the Spartan ſtate in the hands of a few wealthy citizens. He therefore uſed his utmoſt endeavours to prevail with theſe citizens to relinquiſh their poſſeſſions, and to conſent to an equal diviſion of the lands among the members of the commonwealth. In this arduous work he at laſt ſucceeded. Each ſhare contained as much ground as was judged ſufficient for the ſubſiſtence of one family; which was computed to require about ſeventy buſhels of grain,

grain, and a proportionable quantity of wine and oil.

Lycurgus prohibited the uſe of gold and ſilver, and obliged the Spartans to confine themſelves to iron money alone. By this means he baniſhed luxury and magnificence, brought riches into contempt, and made modeſty and ſimplicity to be honoured and eſteemed.

This famous law-giver alſo inſtituted public tables, at which the whole body of citizens were obliged to eat of the ſame diet. Every table contained fifteen perſons, each of whom furniſhed a certain quantity of the requiſite proviſions. A buſhel of flour, eight gallons of wine, five pounds of cheeſe, two pounds and a half of figs, together with a ſmall ſum of money, to purchaſe a little fleſh and fiſh, and to cook the victuals, was the monthly contribution of every member. No new member could be admitted to any of thoſe tables without the conſent of the whole company. All delicacies and luxurious diſhes were baniſhed from their entertainments.

At the age of ſeven years, the Spartan children were taken from their parents, and diſtributed into different claſſes, where they were inured to a hardy life, expoſed to the extremities of cold and heat, and accuſtomed to the greateſt ſimplicity and

temperance

temperance in their diet. At the age of twelve they were removed into another claſs, where they underwent a diſcipline ſtill more ſevere. There they learned obedience to the laws and magiſtrates, and reverence for old men.

The love of their country was the chief ſentiment, with which the Spartans laboured to inſpire their youth; and the ſcience of war was almoſt their only ſtudy. For, it appears to have been the intention of Lycurgus to form a nation of ſoldiers; not indeed that they might indulge themſelves in a ſpirit of conqueſt, and by that means give way to ambition and injuſtice, but that they might be able to maintain the peace and liberties of their native country againſt turbulent neighbours. Their firſt and principal leſſon, in the art of war, was, "Never to flee, but either to die or conquer." Thoſe, who fled in any engagement, were rendered infamous for ever, and might be inſulted by any perſon with impunity.

CHAP.

CHAP. XXXIV.

OF MOSES, THE JEWISH LAWGIVER.

THE ſons of Jacob and their deſcendants, in proceſs of time, multiplied ſo much, that the land of Goſhen was filled with them. They were called Iſraelites, from the ſurname of Iſrael, which God had given to Jacob; and ſometimes they were called Hebrews, from Heber, one of their anceſtors; and afterwards Jews, from Judah. But, after many years, the memory of Joſeph and his great ſervices was loſt, and a new king aroſe, who, inſtead of protecting the Iſraelites, was jealous of their increaſing numbers and ſtrength, and determined by all means to reduce them to a low ſtate. He therefore employed them like ſlaves, in making bricks, and building cities. But, the more he afflicted them, the more they multiplied and grew. At which he was ſo enraged as to command, that all their male infants ſhould be deſtroyed as ſoon as they were born.

A certain Hebrew woman, however, called Jochebed, having been delivered of a ſon, hid him for three months; and at length, through fear of his being diſcovered and ſlain, ſhe laid him,

in

in a basket, among the flags in the river Nile. Miriam, the sister of the child, was placed at a distance, to see what would become of him.

The king's daughter soon came, with her maid-servants, to bathe in the river; and, having found the basket, was affected with the sight of the weeping infant, and melted into pity. Miriam, who had joined herself with the attendants, offered to call a nurse; and, being sent for that purpose, ran with joy for Jochebed. Thus, the infant was happily placed under the care of his own mother; and, when he was sufficiently grown, was brought back to Pharaoh's daughter, who called him Moses, (which means, *drawn out of the water*,) and had him educated, as her own son, in the knowledge and wisdom of the Egyptians.

Moses, when he was grown to manhood, turned his eye and heart from the honours of the court to the afflictions of his brethren. He therefore frequently visited and conversed with them; and, one day, having observed an Egyptian using an Hebrew very ill, he smote and killed him. "When Pharaoh heard this, he sought to slay Moses;" who, upon that account, fled to Midian, to Jethro, the priest of that country. He afterwards married his daughter, and lived with him as keeper of his flocks.

After

After ſeveral years, as he was feeding the flock near mount Horeb, he ſaw a buſh flaming with fire, and yet not in the leaſt conſumed. While he ſtood in amazement at the ſtrange ſight, a voice iſſued from the place, ſaying, "I am the God of Abraham, the God of Iſaac, and the God of Jacob. I have ſeen the oppreſſion of my people, and have heard their cry; and I will ſend thee to Pharaoh, that thou mayeſt lead them out of Egypt; for, I will bring them into a land flowing with milk and honey." Moſes was no leſs aſtoniſhed at what he heard than at what he ſaw, and expreſſed his fears of undertaking ſuch an important and difficult enterprize, becauſe he was a perſon of no authority or eloquence. But God exhorted him to be of good courage, and promiſed that he would be with him, and give him power to work miracles for the deliverance of his people; and that Aaron, his brother, ſhould go with him as his ſpeaker upon the occaſion.

CHAP.

CHAP. XXXV.

ON THE GOVERNMENT OF THE PASSIONS.

SOPHRON and Alexis had frequently heard Euphronius mention the experiment of ſtilling the waves with oil, made by his friend Dr. Franklin. They were impatient to repeat it; and, a briſk wind proving favourable to the trial, they haſtened, one evening, to a ſheet of water in the pleaſure-grounds of Eugenio, near Hart-hill.

The oil was ſcattered upon the pool, and ſpread itſelf inſtantly on all ſides, calming the whole ſurface of the water, and reflecting the moſt beautiful colours. Elated with ſucceſs, the youths returned to Euphronius to enquire the cauſe of ſuch a wonderful appearance. He informed them, that the wind, blowing upon water which is covered with a coat of oil, ſlides over the ſurface of it, and produces no friction that can raiſe a wave. But this curious philoſophical fact, ſaid he, ſuggeſts a more important moral reflection. When you ſuffer yourſelves to be ruffled by paſſion, your minds reſemble the *puddle in a ſtorm*. But reaſon, if you hearken to her voice, will then, like oil poured

poured upon the water, calm the turbulence within you, and reſtore you to ſerenity and peace.

CHAP. XXXVI.

ON THE DUTIES OF THE YOUNG.

IT is the duty of young people to "remember their Creator in the days of their youth." While the heart is moſt ſuſceptible of piety and gratitude, they ſhould reverence and fear, worſhip and praiſe, love and obey, that great and glorious Being, who made them after his own image, and is always doing them good. In the ſeaſon of youth, the heart ſhould riſe into the admiration of what is great, glow with the love of what is fair and excellent, and melt at the diſcovery of tenderneſs and goodneſs. Where can an object be found ſo proper to kindle thoſe affections as the Father of the univerſe, and the Author of all felicity? His works every where diſplay grandeur and majeſty, and the richeſt bleſſings flow from his liberal hand. He is the guide of your childhood, the guardian of your youth, and the hope of your coming years.

As

As you ought to exerciſe piety towards God, ſo ought you likewiſe to honour your parents, and to ſubmit to thoſe who are your ſuperiors in knowledge, in ſtation, and in years. Dependance and obedience belong to youth; and modeſty is one of its chief ornaments. Commit yourſelves, therefore, to the guidance of the more experienced, and become wiſe by the wiſdom of thoſe who have gone before you.

Truth is the baſis of every virtue. Diſſimulation in youth is the fore-runner of perfidy in old age. It obſcures the luſtre of every accompliſhment, and ſinks you into contempt with God and man.

As you value, therefore, the approbation of Heaven, or the eſteem of the world, cultivate the love of truth. In all your proceedings, be direct and conſiſtent. Ingenuity and candour poſſeſs the moſt powerful charm. They beſpeak univerſal favour, and carry an apology for almoſt every failing. "The lip of truth ſhall be eſtabliſhed for ever; but a lying tongue is but for a moment."

The path of truth is a plain and ſafe path; that of falſehood is a perplexing maze. After the firſt departure from ſincerity, it is not in your power

to

to ſtop. One artifice unavoidably leads to another, till you are left entangled in your own ſnare.

Youth is the proper ſeaſon of cultivating the benevolent and humane affections. As a great part of your happineſs is to depend on the connections which you form with others, it is of high importance that you acquire betimes the temper and the manners which will render ſuch connections comfortable. Let a ſenſe of juſtice be the foundation of all your ſocial qualities. In your moſt early intercourſe with the world, and even in your youthful amuſements, let no unfairneſs be found. Engrave on your mind that ſacred rule "of doing all things to others according as you wiſh that they ſhould do to you."

Compaſſion is an emotion, of which you ought never to be aſhamed. Graceful in youth is the tear of ſympathy, and the heart that melts at the tale of woe. Go ſometimes, therefore, "to the houſe of mourning" as well as "to the houſe of feaſting." Accuſtom yourſelves to think of the diſtreſſes of human life; of the ſolitary cottage, the dying parent, and the weeping orphan. Never ſport with pain and diſtreſs in any of your amuſements, nor treat even the meaneſt inſect with wanton cruelty.

Diligence,

Diligence, induſtry, and proper improvement of time, are material duties of the young. In youth, the habits of induſtry are moſt eaſily acquired. In youth, the motives to it are ſtrongeſt, from ambition and from duty, from emulation and hope, and from all the proſpects which the beginning of life affords.

Induſtry is not only the inſtrument of improvement, but the foundation of pleaſure. Nothing is ſo oppoſite to the true enjoyment of life as the feeble ſtate of an indolent mind. He who is a ſtranger to induſtry may poſſeſs, but he cannot enjoy. For, it is labour only which gives the reliſh to pleaſure.

Think not, that any affluence of fortune, or any elevation of rank, exempts you from the duties of application and induſtry. Induſtry is the law of our being; it is the demand of nature, of reaſon, and of God. Remember always, that the years, which now paſs over your heads, leave permanent memorials behind them. From your thoughtleſs minds they may eſcape; but they remain in the remembrance of God. They form an important part of the regiſter of your life. They will hereafter bear teſtimony, either for or againſt you, at that day, when, for all your ac-

tions, but particularly for the employments of your youth, you muſt give an account to God.

CHAP. XXXVII.

STORY OF A MERCHANT AND HIS TWO SONS.

A Certain merchant had two ſons, the eldeſt of whom was of ſo bad a diſpoſition as to behave with great hatred and ill-nature towards the younger, who was of a temper more mild and gentle. It happened that the old gentleman, after having acquired a large eſtate by his trade, left it by his will to his eldeſt ſon, together with all his ſhips and ſtock in merchandiſe, deſiring him to continue in the buſineſs, and ſupport his brother.

The father was no ſooner dead than the elder began to ſhew his ill-will to his brother. He deſired him to leave his houſe, and, without giving him any thing for his ſupport, turned him looſe into the wide world. The young man was much dejected with this treatment; but, conſidering that in his father's life-time he had acquired ſome knowledge of buſineſs, he applied to a neighbouring

ing merchant, offering to ſerve him in the way of trade.

The merchant received him into his houſe, and finding, from long experience, that he was prudent, virtuous, and diligent in his buſineſs, gave him his daughter and only child in marriage, and, when he died, bequeathed to him his whole fortune. The young man, after the death of his father-in-law, retired with his wife into a diſtant part of the country, where he purchaſed a fine eſtate, with a ſplendid dwelling; and there he lived with great credit and reputation.

The elder brother, after the father's death, for ſome time had great ſucceſs in trade. At length, however, a violent ſtorm tore to pieces many of his ſhips, which were coming home richly laden. About the ſame time, ſome perſons failing, who had much of his money in their hands, he was reduced to great want. To complete his misfortunes, the little which he had left at home was conſumed by a ſudden fire, which burnt his houſe, and every thing in it; ſo that he was brought into a ſtate of beggary.

In this forlorn condition, he had no other reſource to keep himſelf from ſtarving than to wander up and down the country, imploring the aſſiſtance of well-diſpoſed perſons. It happened one

day, that, having travelled many miles, and obtained but little relief, he ſaw a gentleman walking in the fields, not far from a fine ſeat. To this gentleman he addreſſed himſelf, and, having laid before him his misfortunes and his preſent neceſſitous condition, he earneſtly intreated him to grant him ſome aſſiſtance. The gentleman, who happened to be no other than his own brother, did not at firſt know him; but, after ſome diſcourſe with him, he perceived who he was. At firſt, however, he did not make it appear that he had any knowledge of him, but brought him home, and ordered his ſervants to take care of him, and furniſh him for that night with lodging and victuals.

In the mean time he reſolved to diſcover himſelf to his brother next morning, and offer him a conſtant habitation in his houſe, after he had got the conſent of his wife to the propoſal. Accordingly, next morning, he ordered the poor man to be ſent for. When he was come into his preſence, he aſked if he knew him. The poor man anſwered, he did not. I am, ſays he, burſting into tears, your only brother! and immediately fell on his neck, and embraced him with great tenderneſs. The elder, quite aſtoniſhed at this accident, fell to the ground, and began to make many excuſes,

and

and to beg pardon for his former cruel behaviour. To whom the other anſwered, "Brother, let us forget thoſe things; I heartily forgive you all that is paſt; you need not range up and down the world; you ſhall be welcome to live with me." —He readily accepted the propoſal, and they lived together with great comfort and happineſs till death.

CHAP. XXXVIII.

OF DAVID AND GOLIAH.

SAUL, King of Iſrael, being oppreſſed with lowneſs of ſpirits, becauſe his enemies had defeated him, was adviſed to try the power of muſic, in order to divert his thoughts, and give eaſe to his mind. For this purpoſe, David, a ſhepherd, the ſon of Jeſſe, who was famous for playing ſkilfully upon the harp, was recommended to him; and his muſic was ſo excellent, that it charmed the paſſions of the king, and in a great meaſure removed his diſorder.

The Philiſtines returned with recruited forces againſt Iſrael; and, when both armies were

encamped near each other, a giant, whoſe name was Goliah, day after day, challenged any of the Iſraelites to decide the war by a ſingle combat. But he was of ſuch a prodigious ſtature, that the ſoldiers of Saul were terrified at the ſight of him, and ſhrunk back from the encounter.

Young David, however, who came in the mean time to viſit his brother in the camp, as ſoon as he heard his inſulting language, was moved with indignation, and reſolved to fight the gigantic champion. For, he truſted in the Almighty, by whoſe aſſiſtance he had formerly ſlain a lion and a bear, which had aſſaulted his flocks, that he would alſo deliver into his hand this proud Philiſtine, who had reproached and "defied the armies of the living God."

The Iſraelites ſtood in amazement, and trembled for the adventurous ſtripling, who went forward with only a ſling in his hand and a few pebble ſtones in his ſhepherd's bag. Goliah, on the other hand, treated him with inſolent diſdain, and threatened "to give his fleſh to the fowls of the air, and to the beaſts of the field." But David, guided and ſupported by an inviſible power, ſlung a ſtone, which penetrated the head of his adverſary, ſo that, "he fell upon his face to the earth." At the ſight of which, the Iſraelites, exulting with joy,

joy, attacked the army of the diſmayed Philiſtines, and obtained a complete victory over them.

CHAP. XXXIX.

ON CIRCUMSPECTION.

LUCY and Emilia were admiring the ſtructure of a ſpider's web, which was formed, between the branches of a tall ſhrub, in the garden at Hart-hill; when Euphronius, returning from his morning walk, ſtopped to enquire what object ſo much engaged their attention.

The dew-drops yet beſpangled the fine threads of which the web was compoſed, and rendered every part of it conſpicuouſly beautiful. A ſmall winged inſect happened at this inſtant to be caught in the toil; and the ſpider, before inviſible, advanced along the lines from his ſecret retreat, ſeized the prey, and killed it, by inſtilling a venomous juice into the wound, which he made in its little body.

When the rapacious tyrant had almoſt devoured his game, another fly, of a larger ſize, became entangled in the meſh. He now waited patiently

till the inſect was fatigued, by ſtruggling to obtain its liberty; and then, rolling the web around it, he left the poor fly, in a ſtate of terror and impotence, as a future repaſt for his returning appetite.

You pity the fate, ſaid Euphronius, of this unfortunate inſect, whoſe deſtruction is the natural conſequence of its ignorance and want of caution. Remember, that you yourſelves will be expoſed, in the commerce of life, to various ſnares, dangerous to your virtue, and ſubverſive of your peace of mind.

CHAP. XL.

STORY OF ALIBÆUS THE PERSIAN.

CHA-ABBAS, King of Perſia, determined to remove himſelf a while from his court, and to go privately through the country, that he might behold the people in their natural ſimplicity and liberty. He took only one courtier with him, to whom he ſaid, "I am ignorant of the real manners of men. Every thing that approaches me is diſguiſed. It is art, and not nature, that we ſee in courts. I have therefore reſolved to know what a rural life is, and to ſtudy that kind of men who are

are ſo much deſpiſed, but yet ſeem to be the prop of human ſociety. I am weary of ſeeing nothing but courtiers, who obſerve me only to over-reach me by their flatteries. I muſt go and ſee the labourers, and ſhepherds, who do not know me."

With this reſolution he ſet out, and paſſed with his confident through ſeveral country villages, where he ſaw the inhabitants dancing and playing, and enjoying their innocent diverſions, and was extremely well pleaſed to obſerve ſo cheap and tranquil pleaſures at ſuch a diſtance from court.

Being one day very hungry with a long walk, he went into one of theſe humble cottages, and ſat down to dinner; but he then thought their coarſe food more agreeable to the palate than all the exquiſite diſhes which were ſerved at his own table.

As he was croſſing a flowery meadow, watered with a ſmall rivulet, he perceived a young ſhepherd beneath the ſhade of an elm, playing on a pipe near his feeding flock. Upon enquiry, he found his name was Alibæus, whoſe parents lived in a neighbouring village. He was beautiful, but not effeminate; lively, but not wild; unconſcious of his own charms; never dreaming that, in any reſpect, he differed from the ſhepherds around him, though, without education, his reaſon had enlarged itſelf in a ſurprizing manner.

The king, having entered into converſation with him, was charmed with his diſcourſe; for, by him, he was freely informed of ſome things, concerning the ſtate of the people, which a king cannot learn from the crowd of flatterers that ſurrounds him. Sometimes he would ſmile at the ingenuous ſimplicity of the youth, who ſpoke his mind without ſparing any one in his anſwers. "I ſee plainly," ſays the monarch, "turning to the courtier, that nature is no leſs pleaſing in the loweſt than in the higheſt ſtate of life. Never did a prince's ſon appear more amiable, than this young man who now follows the ſheep. Who would not be happy, if bleſſed with ſo amiable and ſenſible a ſon? I have reſolved his mind ſhall be duly improved by a polite and liberal education."

The king, therefore, took Alibæus along with him. He was taught to read and write, and inſtructed in all thoſe arts and ſciences which can adorn the mind of man. At firſt he was dazzled with the ſplendor of the court, and his ſudden change of fortune had ſome little effect upon his mind and temper. Inſtead of his crook, his pipe, and ſhepherd's ſimple habit, he wore a purple garment embroidered with gold, and a turban enriched with precious ſtones. It was not long before

fore he was ſo accompliſhed as to be capable of the moſt important affairs, and to obtain his maſter's entire confidence; who, finding that Alibæus had an exquiſite taſte for every thing curious and magnificent, gave him at laſt an office, very conſiderable in Perſia, namely, that of keeper of all the jewels and precious furniture belonging to the king.

During the life of the great Cha-Abbas, Alibæus was high in favour. As he advanced in age, however, he called to mind his former calm and quiet retirement, and often regretted the loſs of it. "O happy days! would he ſometimes cry out, innocent days! days in which I taſted the moſt pure joys, accompanied with no danger; days, than which none can be more pleaſant. He who deprived me of you, by giving me all my riches, has taken from me all I had. Happy, thrice happy they, who never knew the miſeries of a court!" Of theſe miſeries, indeed, he himſelf, in a little time after, was made fully ſenſible.

Cha-Abbas, his good old maſter, dying, was ſucceeded by his ſon Cha- ephi, whom ſome envious courtiers took care to prejudice againſt Alibæus. They whiſpered in his ear, that he had made an ill uſe of the confidence the late king repoſed in him; that he had heaped up immenſe

riches, and embezzled many valuable things intruſted to his keeping. Cha-Sephi, being a young man, was credulous, and had, beſides, vanity enough to imagine, that he could reform ſeveral of his father's actions.

For a pretence of turning him out of place, by the advice of his envious courtiers, he ordered Alibæus to bring him a ſcymitar ſet with diamonds, which the old king was wont to wear in battle. Cha-Abbas had formerly ordered the diamonds to be taken out, and Alibæus proved that it was done by the king's order, before he was in poſſeſſion of the office.

When his enemies found that this did not ſucceed, they perſuaded Cha-Sephi to command Alibæus to give an exact inventory, within a fortnight's time, of all that he had under his care. At a fortnight's end, the king deſired to ſee every thing himſelf. Alibæus opened every door and cheſt, and ſhewed him all that was under his care. Every thing was clean, and carefully ranged in its proper place, and nothing was wanting. The king, ſurprized to ſee ſo much exactneſs and order every where, was almoſt reconciled to Alibæus; when, at the end of a great gallery, filled with precious furniture, he ſaw an iron door, on which there were three great locks. His courtiers ſuggeſted

geſted to him, that within that door was hid all the valuable treaſure of which he had robbed his father. The king, in a great paſſion, commanded the door to be opened immediately. Alibæus threw himſelf at his feet, conjuring him, by the immortal gods, not to take from him all he had valuable upon earth. "It is not juſt," ſaid he, "that, in a moment's time, I ſhould loſe all I poſſeſs, after having ſo long faithfully ſerved the king your father. Take every thing elſe from me, only leave me what is here."

This only increaſed the king's ſuſpicions, and cauſed him to redouble his threats, till at laſt Alibæus obeyed. Having the keys at hand, he unlocked it himſelf. But, how much ſurpriſed were all preſent, when they ſaw nothing but the crook, the pipe, and the ſhepherd's clothes, which he had formerly uſed, and which he often viſited, leſt he ſhould forget his former condition! "Behold, great king," ſaid he, "the precious remains of my former happineſs, which neither fortune nor your power can take from me. Behold the treaſure which will enrich me, after all your endeavours to make me poor. Theſe are ſolid riches, which ſhall never fail me! riches, which will keep thoſe innocent and happy, who can be content with ſimple neceſſaries, and never trouble themſelves about

ſuperfluous

ſuperfluous things. O ye dear implements of a plain but bleſſed life! you only I love, and with you I have reſolved to live and die. Yes, great king, I freely return you every thing, and will preſerve only what I poſſeſſed, when the king, your father, by his liberality, brought me to court."

The king, a little recovered from his ſurprize, was perſuaded of Alibæus's innocence; and, being enraged againſt the courtiers, who had endeavoured to deceive him, he baniſhed them from his preſence. Alibæus became his chief miniſter, and was intruſted with the moſt ſecret and important affairs: but every day he viſited his pipe, his crook, and his ſhepherd's habit, leſt the inconſtancy of fortune ſhould rob him of his maſter's favour. He died in a good old age, without allowing any of his enemies to be puniſhed, or heaping up any riches; having left his relations juſt enough to ſupport them in the condition of ſhepherds, which, of all others, he thought the ſafeſt and happieſt.

CHAP.

CHAP. XLI.

THE CHOICE OF SOLOMON.

AS ſoon as Solomon was raiſed to the government of the kingdom of Iſrael, he applied himſelf to the management of public affairs, and the encouragement of divine worſhip. The governor of the univerſe looked down upon his conduct with approbation, and promiſed to give him whatever he ſhould aſk. The young prince did not aſk for long life, nor riches, nor honour; but, conſcious of the difficulty of governing an extenſive kingdom and diſpenſing juſtice to a numerous people, he deſired "a wiſe and underſtanding heart." The prudence and modeſty of this requeſt, procured for him not only ſuch a decree of wiſdom as exceeded that of all other men, but alſo a promiſe of thoſe bleſſings, which he had not aſked, dependant upon his obedience to God. "Seek ye, therefore, firſt the kingdom of God and his righteouſneſs, and all other things ſhall be added unto you."

An opportunity ſoon offered for the trial of his wiſdom. Two women, bringing two children, the one dead and the other alive, came to him for juſtice,

juſtice. Both diſowned the dead child; both claimed the living child. How could the truth be diſcovered, and the infants be given to their proper mothers? Solomon had recourſe to the workings of nature for the diſcovery of the ſecret. He commanded that the child, for which they contended with equal warmth, ſhould be divided, and half of it given to each woman. One of them was willing to have it ſo divided; but the other cried out in deſpair and agony, that it ſhould not be ſo: "O my lord, give her the living child, and by no means ſlay it!" This affectionate anxious deſire to ſave the life of the infant manifeſted the true mother; and Solomon, accordingly, gave her the child, to the ſatisfaction of the whole aſſembly.

His wiſdom was no leſs diſtinguiſhed in the government of his kingdom; and in many learned treatiſes, which he wrote, upon the nature of plants and trees, and of beaſts, birds, and fiſhes. Peace and plenty were diffuſed through his dominions; and, by his extenſive alliances and commerce, gold and ſilver were brought to him in ſuch abundance, that the riches of the world ſeemed to have been gathered together in the city of Jeruſalem.

The fame of the wiſdom and magnificence of Solomon was ſpread through all the earth, and drew many perſons of wealth and learning, from the

the moſt diſtant nations, to his court. Particularly the Queen of Sheba, a princeſs as remarkable for underſtanding as for power and riches, came from the fartheſt part of the ſouth, to ſee his glory, and be an ear-witneſs of his wiſdom.

The book of Proverbs, written by Solomon, is a collection of wiſe and moral ſayings. Though theſe are not connected in the way of a regular diſcourſe, yet they have a general deſign, and contain eaſy and inſtructive rules for the direction of our whole behaviour. Being adapted to the weakeſt underſtanding and capacity, they ſhould be put early into the hands of youth, and recommended to their attentive peruſal.

Solomon remembers, with gratitude, the good inſtructions given him by David; and, from his own experience adviſes others "to hear the inſtructions of their father, and not to forſake the law of their mother."

He cautions youth againſt the inſinuating arts of evil company, and warns them to keep at a diſtance from the danger: "My ſon, if ſinners entice thee, conſent thou not. Walk not in the way with them; refrain thy foot from their path." He recommends purity and chaſtity, by ſhewing the deſperate ſtate of the thoughtleſs wretch, who, giving himſelf up to the purſuit of ſenſual gratification,

cation, "goeth as an ox to the ſlaughter, and as a fool to the correction of the ſtocks."

The idle and indolent have a ſtriking leſſon "in the field of the ſlothful, which was covered with thorns and nettles." They are ſent to learn induſtry and prudence from irrational creatures: "Go to the ant, thou ſluggard, conſider her ways, and be wiſe."

The doctrines and precepts of religion and virtue are deſcribed as far ſuperior to thoſe things which are highly deſired among men. "Wiſdom is better than rubies; and all the things which may be deſired are not to be compared with it." Therefore we are called upon to make it our choice, and uſe our utmoſt endeavours to attain it. "Wiſdom is the principal thing; therefore get wiſdom; and, with all thy getting, get underſtanding."

The ſtudy and practice of it are alſo enforced by the peculiar advantages and bleſſings which attend it. "Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleaſantneſs, and all her paths are peace. Whoſo findeth wiſdom findeth life, and ſhall obtain the favour of the Lord.

CHAP.

CHAP. XLII.

ON THE EVIL HABIT OF LYING.

MENDACULUS was a youth of good parts and of amiable diſpoſitions; but, by keeping bad company, he had contracted, in an extreme degree, the odious habit of lying. His word was ſcarcely ever believed by his friends; and he was often ſuſpected of faults becauſe he denied the commiſſion of them; and puniſhed for offences, of which he was convicted only by his aſſertions of innocence.

The experience of every day manifeſted the diſadvantages which he ſuffered from the habitual violation of truth. He had a garden ſtocked with the choiceſt flowers; and, the cultivation of it was his favourite amuſement. It happened that the cattle of the adjoining paſture had broken the fence, and he found them trampling upon and deſtroying a bed of fine auriculas. He could not drive theſe ravagers away, without endangering the ſtill more valuable productions of the next parterre; and he haſtened to requeſt the aſſiſtance of the gardener. "You intend to make a fool of me,"

me," ſaid he, and would not go, as he gave no credit to the relation of Mendaculus.

One froſty day, his father had the misfortune to be thrown from his horſe, and to fracture his thigh. Mendaculus was preſent, and was deeply affected by the accident, but had not ſtrength to afford the neceſſary help. He was therefore obliged to leave him, in this painful condition, on the ground, which was at that time covered with ſnow; and, with all the expedition in his power, he rode to Mancheſter, to ſolicit the aid of the firſt benevolent perſon he ſhould meet with. His character as a liar was generally known; few to whom he applied paid attention to his ſtory, and no one believed it. After loſing much time in fruitleſs entreaties, he returned with a ſorrowful heart, and with his eyes bathed in tears, to the place where the accident happened. But his father was removed thence. A coach fortunately paſſed that way; he was taken into it, and conveyed to his own houſe, whither Mendaculus ſoon followed him.

A luſty boy, of whom Mendaculus had told ſome falſehoods, often way-laid him as he went to ſchool, and beat him with great ſeverity. Conſcious of his ill deſert, Mendaculus bore, for ſome time,

time, in ſilence, this chaſtiſement; but, the frequent repetition of it at laſt overpowered his reſolution, and he complained to his father of the treatment which he met with. His father, though dubious of the truth of this account, applied to the parents of the boy who abuſed him. But he could obtain no redreſs from them, and only received the following painful anſwer: "Your ſon is a notorious liar, and we pay no regard to his aſſertions." Mendaculus was therefore obliged to ſubmit to the wonted correction till full ſatisfaction had been taken by his antagoniſt for the injury he had ſuſtained.

Such were the evils in which this unfortunate youth almoſt daily involved himſelf by the habit of lying. He was ſenſible of his miſconduct, and began to reflect upon it with ſerioufneſs and contrition. Reſolutions of amendment ſucceeded to penitence; he ſet a guard upon his words; ſpoke little, and always with caution and reſerve; and he ſoon found, by ſweet experience, that truth is more eaſy and natural than falſehood. By degrees the love of it became predominant in his mind; and ſo ſacred at length did he hold veracity to be, that he ſcrupled even the leaſt jocular violation of it. This happy change reſtored him to the eſteem of his

his friends, the confidence of the public, and the peace of his own conſcience.

CHAP. XLIII.

STORY OF THE TROJAN WAR.

THE firſt enterprize that was undertaken, by the general conſent of all Greece, was the war againſt Troy, which has been famous, to this day, for the number of princes and valiant commanders there aſſembled, the great battles fought with various ſucceſs, the long continuance of the ſiege, the deſtruction of that great city, and the many colonies planted in ſeveral countries, as well by the remainder of the Trojans as by the victorious Greeks after their unfortunate return.

An account of theſe things has been delivered to poſterity by ſeveral excellent writers, and particularly by Homer, whoſe verſes have given immortality to the action, which might elſe, with other eminent events, have been buried in everlaſting oblivion.

All writers agree, that the rape of Helen by Paris, the ſon of Priam, was the cauſe of taking arms.

arms. The Greeks, unwilling to come to a trial of arms, if things might be compounded by treaty, ſent Menelaüs and Ulyſſes ambaſſadors to Troy, who demanded Helen and the goods which had been taken with her out of Menelaüs's houſe. What anſwer the Trojans made is uncertain; but ſo it was, that the ambaſſadors thought themſelves ill treated, and returned without any ſucceſs.

The incenſed Greeks made all haſte to Troy, under the command of Agamemnon, who was accompanied with his brother Menelaüs, Achilles, the moſt valiant of all the Greeks, his friend Patroclus, and his tutor Phenix, Ajax, Ulyſſes, Neſtor, and ſeveral others. Theſe all arriving at Troy with a great army, met with ſuch a reception as might eaſily have convinced them that the war would not be ſoon finiſhed.

They ſpent nine years, either before the town or ravaging the country, without any great ſucceſs againſt Troy; for, there aroſe ſuch contention between Agamemnon and Achilles, that Achilles refuſed to fight, or to ſend forth his men. The Greeks, however, preſented themſelves before the city without him or his troops.

The Trojans in the mean time were greatly aſſiſted by forces ſent them from all the neighbouring

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ing countries. Many battles were fought between them and the Greeks; the moſt remarkable of which were, one at the tomb of King Ilus upon the plain; and another at the very trenches of the Grecian camp, wherein Hector, the braveſt of all the Trojans, broke through the fortifications of the Greeks, and began to ſet fire to their ſhips. Ajax, the ſon of Telamon, and Teucer his brother, being the only men of note who remained unwounded, made head againſt Hector, when the ſtate of the Greeks was almoſt deſperate.

Another battle was fought by Patroclus; who, having obtained leave of Achilles to draw forth his troops, relieved the weary Greeks with a freſh ſupply. In that action Patroclus was killed; but his body was recovered by his friends, and brought to the camp, having been firſt ſtripped by Hector of the armour of Achilles, which he had put on. The loſs of Patroclus and of the armour kindled revenge in Achilles's breaſt; and, a reconciliation taking place between him and Agamemnon, he was impatient till new armour was made for him.

In the next battle, Achilles not only put the Trojans to flight, but chaſed Hector thrice round the walls of Troy, and then ſlew him. His cruelty and covetouſneſs were moſt ſhameful; for, he tied

tied the dead body to his chariot, dragged it about the field, and at laſt ſold it to Priam, Hector's father, for a great ranſom. But it was not long before he got his reward; for, he was ſoon after ſlain with an arrow by Paris, and his body ranſomed in the ſame manner, and at an equal price.

In ſhort, after the death of many great men on each ſide, the city was taken by night; but, whether by the treaſon of Æneas and Antenor, or by any ſtratagem of the Greeks, is uncertain.

Virgil ſays, that a wooden horſe, full of armed men, was admitted into the city by the Trojans, as a gift to Minerva; and that, in the middle of the night, when all were aſleep, the men came out of the belly of the horſe, and ſet fire to the city.

CHAP. XLIV.

STORY OF DANIEL IN THE DEN OF LIONS.

CYRUS the Great, having united the kingdom of Babylon to that of Media, appointed the prophet Daniel the firſt preſident of the whole empire. This exaltation of Daniel gave great offence to the princes and nobles. They were

envious of his ſuperior merit as well as his ſuperior dignity, and reſolved to embrace the firſt opportunity of impeaching his conduct and depriving him of his honours. In vain, however, did they keep a ſtrict eye upon his adminiſtration of public affairs; for, he directed all things with ſuch prudence and integrity as prevented all accuſation or reproach.

At length, by a wicked contrivance, they turned even his piety and devotion into an inſtrument of their malice; for, they procured an edict from the king, forbidding all perſons to offer any prayers to God or man, except to the king, for thirty days, under the penalty of being caſt into the den of lions. Daniel was not terrified, by the danger that threatened him, into any mean diſſimulation, but preferred his duty to every conſideration in the world.

The enemies of Daniel immediately accuſed him of having tranſgreſſed the royal decree, and urged the execution of the ſentence with ſo much earneſtneſs, that the king, though with great reluctance, gave way to their importunity, and commanded him to be caſt into the den of lions. But "God ſent an angel, and ſtopped the mouths of the lions that they ſhould not hurt him, becauſe innocence was found in him, and becauſe he believed

lieved in his God." And when the king, who returned to the den the next morning with the utmoſt anxiety, found that the Almighty had preſerved his faithful ſervant, he cauſed him to be taken out, and his wicked accuſers to be thrown among the beaſts. The lions, though they had no power over Daniel, immediately killed and devoured his enemies.

The king, aſtoniſhed at the goodneſs and juſtice of divine Providence, thus wonderfully manifeſted, publiſhed a decree through all his dominions, commanding men to acknowledge and reverence "the God of Daniel, who liveth for ever, and worketh ſigns and wonders in heaven and in earth."

CHAP. XLV.

PLEASURE AND PAIN.

THERE were two families, which, from the beginning of the world, were as oppoſite to each other as light and darkneſs. The one of them lived in heaven, and the other in hell. The youngeſt deſcendant of the firſt family was Pleaſure, who was the daughter of Happineſs, who

was the child of Virtue, who was the offspring of the Gods. Theſe, as I ſaid before, had their habitation in heaven. The youngeſt of the oppoſite family was Pain, who was the ſon of Miſery, who was the child of Vice, who was the offspring of the Furies. The habitation of this race of beings was in hell.

The middle ſtation of nature, between theſe two oppoſite extremes, was the earth, which was inhabited by creatures of a middle kind. They were neither ſo virtuous as the one nor ſo vicious as the other, but partook of the good and bad qualities of theſe two oppoſite families. Jupiter, conſidering that this ſpecies, commonly called man, was too virtuous to be miſerable and too vicious to be happy, reſolved to make a diſtinction between the good and the bad. For this purpoſe, he ordered the two youngeſt of the above-mentioned families, Pleaſure who was the daughter of Happineſs, and Pain who was the ſon of Miſery, to meet one another upon this part of nature, which lay in the half-way between them, having promiſed to ſettle it upon them both, provided they could agree upon the diviſion of it, ſo as to ſhare mankind between them.

Pleaſure and Pain were no ſooner met in their new habitation than they immediately agreed upon this

point,

point, that Pleaſure ſhould take poſſeſſion of the virtuous and Pain of the vicious part of that ſpecies which was given up to them. But, upon examining, to which of them any individual they met with belonged, they found each of them had a right to him. There was no perſon ſo vicious who had not ſome good in him, nor any perſon ſo virtuous who had not in him ſome evil. This they ſaw would occaſion endleſs diſputes between them, unleſs they could come to ſome accommodation. A marriage was, therefore, propoſed between them, and at length concluded. This is the reaſon that we find Pleaſure and Pain are ſuch conſtant yoke-fellows; and that they either make their viſits together or are never far aſunder. If Pain comes into a heart, he is quickly followed by Pleaſure; and if Pleaſure enters, you may be ſure Pain is not far off.

CHAP. XLVI.

STORY OF THE TWELVE CÆSARS.

CAIUS Julius Cæſar was one of the moſt extraordinary men that ever appeared in the world. By his many victories, and particularly

by the defeat of Pompey at the battle of Pharſalia, he raiſed himſelf to a pitch of greatneſs above all his fellow-citizens. He was honoured with five triumphs, and had conferred upon him the title of father of his country and perpetual dictator. Theſe extravagant honours, and his endeavours after the title and power of a king, ſo exaſperated ſome of the ſenators, that they entered into a conſpiracy againſt him. The chief of the conſpirators were Caſſius and Brutus. By theſe and ſome others he was murdered in the ſenate-houſe, receiving no leſs than twenty-three wounds. His death was ſo far from being the cauſe of peace, that it occaſioned more civil wars; and, ſo little were his enemies ſecured by his murder, that none of them out-lived him above three years, but all came to an untimely end.

After his death, his nephew Octavius, afterwards Auguſtus Cæſar, poſſeſſed himſelf of the government, but not without many ſtruggles. He was forced to wade through great cruelties, before he could make himſelf abſolute. But he behaved himſelf ſo well, that it was ſaid, it would have been happy for the people of Rome if he had never been born or had never died. In the forty-ſecond year of his reign, Jeſus Chriſt, the great Redeemer of mankind, was born.

Tiberius,

Tiberius, his ſon-in-law, ſucceeded him. He was a maſter in the art of diſſimulation. At length, however, his cruelty and voluptuouſneſs rendered him ſo odious, that the news of his death was received with great joy by the people.

Caligula far exceeded his predeceſſor in all manner of diſſipation and profligacy; but in martial affairs he was much his inferior. He is famous, however, for a mock expedition that he made againſt the Germans. After arriving at that part of the Low Countries which is oppoſite to Britain, he received into his protection a fugitive prince of that iſland, and ſent glorious letters to the ſenate, giving an account of the happy conqueſt of the whole kingdom. Some time after, making the ſoldiers fill their helmets with pebbles and cockle-ſhells, which he had called the ſpoils of the ocean, he returned to the city to demand a triumph; and, when that honour was denied him by the ſenate, he fell into the moſt extravagant cruelties. He was ſo far from entertaining any deſire to benefit the public, that he often complained of his ill fortune, becauſe no ſignal calamity happened in his time; and made it his conſtant wiſh, that either the utter deſtruction of an army, or ſome plague, famine, earthquake, or other extraordinary deſolation, might continue the me-

mory of his reign to ſucceeding ages. He had another more comprehenſive wiſh, that all the Romans had but one neck, that he might ſtrike it off at one blow. His common phraſe was, "*Let them hate me, ſo they fear me.*" This behaviour compelled them to cut him off, for the ſecurity of their own perſons, in the year of our Lord forty-one.

Caligula being taken off, the ſenate aſſembled, in the capitol, to debate about extinguiſhing the name and family of the Cæſars, and reſtoring the commonwealth to the old conſtitution. But one of the ſoldiers, who were employed to ranſack the palace, lighting accidentally upon Claudius, uncle to the late emperor, who had hid himſelf in a corner behind the hangings, pulled him out to the reſt of his gang, and recommended him as the fitteſt perſon in the world to be emperor. All were much pleaſed at the motion; and, taking him along with them by force, they lodged him among the guards. The ſenate, upon the firſt information, ſent immediately to ſtop their proceedings. But, as they could not agree among themſelves, and the multitude cried out for one governor, they were at laſt obliged to confirm the election of the ſoldiers. To this they were the leſs averſe, becauſe they had pitched upon ſuch an eaſy prince,

as

as would be wholly at their command and diſpoſal. The conqueſt of Britain was the moſt remarkable act of his time, owing partly to an expedition that he made in perſon, but chiefly to the valour of his officers.

His ſucceſſor Nero, behaved exceeding well for about the ſpace of five years; but afterwards acted in ſo cruel and ridiculous a manner, that his name is odious to this day. He wantonly took away the lives of the beſt and wiſeſt perſons, not ſparing his tutor Seneca, nor even his own mother. He ſet fire to the city of Rome, and took delight to ſee it burn. In ſhort, he was a monſter of all ſorts of wickedneſs. His ſubjects having groaned under his tyranny fourteen years, and not able to endure it longer, put an end both to that and his life at once.

Serglus Galba, in Spain, was choſen emperor by the ſoldiers, and confirmed by the ſenate. His great age and his ſeverity were the cauſes of his ruin; the firſt of which rendered him contemptible, and the other odious. In order to appeaſe the people, he adopted Piſo. But Otho, who had expected that honour, and was now enraged at his diſappointment, upon application to the ſoldiers, eaſily procured the murder of the old prince and

his adopted ſon. In this manner was he advanced to the imperial dignity.

Otho, however, did not reign long; for, Vitellius, making head againſt him, three battles were fought between them, in which Otho was victorious; but, in the fourth, he was defeated, and laid violent hands on himſelf, in the thirty-eighth year of his age.

Aulus Vitellius, returning victor to Rome, was ſaluted emperor by the ſenate. His luxury and cruelty ſoon rendered him ſo odious, that the people rebelled againſt him, and, after treating him with the vileſt indignities, threw his dead body into the Tiber.

This ſtorm of civil war being overblown, there ſucceeded a happy ſerenity under Veſpaſian, a wiſe and moderate prince, who ſeems to have made it his whole care to reform the abuſes made by the licentiouſneſs of the late times.

But, perhaps, he did not more oblige the world by his own reign than by leaving ſo admirable a ſucceſſor as his ſon Titus, who, from his goodneſs, was called *the Delight of Mankind*. One night at ſupper, calling to mind, that he had not, during the day, granted a favour to any man, he exclaimed, "Alas! my friends, we have loſt a day." He gave ſufficient proof of his courage in the famous

mous siege of Jerusalem, and might have met with as good success in other parts, had he not been prevented by an untimely death, to the universal grief of mankind.

Domitian so far degenerated from the two excellent examples of his father and brother as to seem more desirous of copying Nero or Caligula; and accordingly he met with their fate, being murdered by some of his nearest relations. The senate, in detestation of his memory, ordered his name to be raised out of all public acts.

CHAP. XLVII.

ON THE FATAL CONSEQUENCE OF AMBITION AND ENVY.

A King of Media and Persia, whose name was Ahasuerus, had raised Haman, his chief favourite, to the highest honours, and commanded the people to reverence and bow the knee to him. But Mordecai, a Jew, and servant of the king, apprehending, perhaps, that the reverence and homage required, were more than ought to be paid

to many, disregarded the command, and took no notice of him as he passed.

This neglect and seeming contempt so irritated the proud Haman, that he determined to destroy not only Mordecai, but also his whole nation. Haman too, very probably, bore some resentment against the Jews in general, because he was descended from the Amalekites, whose nation had been destroyed by the Israelites.

Influenced by these motives, he represented them to the king as a wicked and obstinate, a seditious and rebellious, people; and prevailed upon him to sign a decree for the destruction of all the Jews, men, women, and children, throughout his empire.

This bloody decree spread terror and grief among the Jews, who immediately, with weeping and fasting, prayed for deliverance to him, who had so often forgiven their sins, and rescued them from imminent danger. The God, who heareth prayer, had compassion on them, and turned the wicked designs of Haman to his own ruin. For, the king, being one night restless and incapable of sleep, ordered his attendant to read to him the records of his reign. Being thus reminded of the great merit of Mordecai, who had saved his life from conspirators, and yet had not been rewarded,

ed, he called Haman, and aſked him, what honour ſhould be done unto the man whom he greatly loved. Haman, preſuming that he alone was beloved by the king, gave ſuch advice as ſuited his own ambition. Upon which the king commanded that Mordecai ſhould be arrayed with the royal robe, and ride through the city in triumph; and that Haman ſhould lead the horſe, and proclaim before him, "Thus ſhall it be done to the man, whom the king delighteth to honour."

Afterwards Eſther, the queen, who was a Jeweſs, took an opportunity to inform the king of the ambition and cruelty of Haman, and intreated for the lives of herſelf and her people. The king, being fully ſatisfied of the guilt of his favourite, ordered that he ſhould be hanged upon a high gallows, which Haman himſelf had a little before erected, intending to hang Mordecai on it.

Mordecai, on the contrary, was raiſed to great honour and power; and an edict was immediately publiſhed through the kingdom, in favour of the Jews, who appointed two days to be obſerved yearly, for ever, as days of rejoicing, in thankful remembrance of this providential eſcape from deſtruction.

Thus

Thus Haman "ate of the fruit of his own way, and was filled with his own devices.—God disappointeth the devices of the crafty; he putteth down the mighty from their seat, and scattereth the proud in the imagination of their hearts."

CHAP. XLVIII.

STORY OF A FATHER AND HIS SON.

A Merchant of Smyrna had a son, who, after profiting by that confined education which the Turks generally give their children, had risen to the office of inspector of the weights and measures, which the merchants use in commerce.

One day, as this officer was going his ordinary round, some neighbours of the old merchant, who had long been acquainted with his dishonest dealing, advised him to be prepared for the visit of the inspector, and to take care to conceal his weights and measures before he should appear. But this old offender, thinking that the inspector, who was his own son, would not expose him to public disgrace, instead of following the advice given, fell

a laughing, and with great unconcern waited at the door of his ſhop for the officer's arrival.

The inſpector, who was not ignorant of his father's character and diſpoſition, and who had often warned him of his danger, and earneſtly requeſted him to change his conduct, reſolved at length to make an example of him. Addreſſing him, therefore, in a grave tone, "Bring me," ſaid he, "your balance and weights; they muſt be examined publicly." The old merchant, aſſuming a ſmiling countenance, begged his ſon to paſs on, and to come and dine with him on his return. "No," replied the officer ſternly, "let me firſt ſee if your weights are juſt.—Soldiers, bring me hither immediately his balance and his weights." The father, after having ſeen his unjuſt weights and meaſures deſtroyed, vainly imagined that all was over, and began to conſole himſelf for the loſs he had ſuſtained, when the inſpector condemned him, not only to pay a fine of fifty piaſtres, but to receive as many blows of a ſtick on the ſoles of his feet. This puniſhment was inſtantly inflicted, notwithſtanding all the tears and cries of the old man.

The ſon, then diſmounting from his horſe, threw himſelf at the feet of the merchant, and, burſting into tears, "Father," ſaid he, "I have now diſcharged my duty to my God, to my ſovereign, and

and to my country. Permit me, with a ſigh, to diſcharge that which I owe to nature. Juſtice is blind. It is the hand of God upon earth. It knows not parents. You have offended juſtice. Another would have puniſhed you; I am ſorry it has fallen to my lot; but my duty is my ſupreme law. Let me beſeech you to be juſt for the future; and, inſtead of blaming, pity that ſon, who, after having ſeveral times admoniſhed you, has been compelled, by your own fraudulent behaviour and obſtinacy, to exerciſe the ſeverity of the law againſt you.

The ſultan, being informed of this adventure, raiſed the young inſpector to a higher office. By degrees he was promoted to that of vizir, and no one in that ſtation ever diſplayed more prudence, wiſdom, and juſtice.

CHAP. XLIX.

OF A SINGULAR TREE.

THERE is a tree in the iſland of Java, that contains a poiſon, in which the natives dip the points of their weapons. It is very dear, and brings a conſiderable revenue to the emperor.

This

This poiſon is a kind of gum, which diſtils from the bark, and even from the wood. The only perſons, who collect it, are condemned criminals, who may chooſe either to die by the executioner or attempt to bring back a box of the poiſon. If they ſucceed, and return in ſafety, they are maintained ever afterwards at the emperor's expence. They may alſo aſk him a favour, which he often grants.

At their departure, they receive a box made of ſilver or tortoiſe-ſhell, and are inſtructed in what manner to conduct themſelves in this dangerous expedition. The prieſt covers their heads with a leather cap, which deſcends to the breaſt. In this cap there are two holes, filled with glaſs ſights, to admit the light. He gives them alſo leather gloves, and, with their friends and relations, accompanies them two or three miles. He then repeats his inſtructions, ſhews them a little hill they muſt aſcend, behind which runs a ſmall rivulet, whoſe courſe conducts directly to the poiſon-tree. Theſe miſerable victims purſue their way in great haſte, while the prieſt prays to God to grant them a ſafe return.

During the courſe of thirty years, this holy man had ſent about ſeven-hundred criminals in this

this manner, and no more than twenty of them returned.

This tree is of a moderate ſize, ſurrounded by five or ſix young trees of the ſame ſpecies, and neither plant nor ſhrub is to be found near it. The earth, in which it grows, is of a brownish colour, full of pebbles, and covered with ſkeletons and the remains of dead bodies.

No living creature is to be found within five miles of this tree, and the waters near it do not contain fiſh. Neither rats, nor mice, nor vermin of any kind, are ſeen in its neighbourhood; and birds, which approach too near it, inſtantly die. Some of the criminals, on their return, have ſeen them drop at their feet.

The gum of this ſingular tree is the moſt terrible of all the poiſons extracted from the vegetable kingdom, and certainly contributes to render the iſland unhealthy. Every man of diſtinguiſhed rank carries about him a dart, or ſome other poiſoned weapon.

CHAP.

CHAP. L.

STORY OF JOB.

JOB, who lived in the eaſtern land of Uz, was a perſon of exalted rank. His ſubſtance and poſſeſſions were very great; but, he was more diſtinguiſhed and honoured for his piety and benevolence. He had ſeven ſons and three daughters. In the hiſtory of this good man, Satan is repreſented as ſuſpecting his ſincerity, and alleging, that, if he was deprived of his fortune and health, his temper and conduct would change with his circumſtances. Permiſſion, therefore, was granted by the Almighty, for the trial of his integrity, and accordingly afflictions were heaped upon his head. He became as remarkable for calamity as he had been for proſperity. His oxen and camels were taken away by robbers; his ſheep were conſumed by lightning; and his children overwhelmed by a houſe blown down by a whirlwind. He himſelf was ſeized with a violent diſtemper, which overſpread his body from the ſole of his foot unto the crown of his head.

His friends concluded, from his uncommon calamities, that he was a great ſinner and hypocrite, and

and adviſed him to confeſs his guilt. Job acknowledges that he was not infallible and free from common failings, and that conſequently he ought to be humble and ſubmiſſive under the hand of God. He inſiſts, however, that he was honeſt and ſincere in the diſcharge of his duty, and appeals, in vindication of it, from the falſe judgement of men to the unerring judgement of God. He aſſerts, that there is little or no difference between the good and the wicked in the external adminiſtration of Providence; that both are liable to the ſame misfortunes, and often involved in one common ruin. This fully proves, that there muſt be a future ſtate, in which the righteous, who ſuffer here, will be ſignally rewarded.

At length, in order to determine the debate, the unerring Judge himſelf is repreſented as interpoſing, to ſhew how unable men are to explain the ways and deſigns of heaven, and to declare in favour of Job againſt the opinion of his friends. "Ye have not ſpoken of me the thing that is right, as my ſervant Job hath." He then put an end to his ſufferings, bleſſed him with a numerous offſpring, and "gave him twice as much wealth as he had before;" ſo that the latter end of his life was more proſperous than the beginning of it.

We

We ſhould learn, from the hiſtory of Job, not to judge and condemn others, becauſe they are poor, or ſick, or under any calamity. Afflictions are no proof of a perſon's being wicked and forſaken by God. "Whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth." Chriſt, though pure and ſpotleſs, and highly beloved of God, ſuffered and died upon the croſs.

The example of Job teacheth us to employ ourſelves and our wealth in doing good to others, according to their various neceſſities. He was eyes to the blind and feet to the lame, a father to the poor, a refuge to the ſtranger, the defender of the oppreſſed, the comforter of the widow, and the protector of him that had none to help him. They who are rich in this world ſhould be "rich in good works, ready to give, glad to diſtribute."

It teacheth us alſo, in all our afflictions, to be reſigned to the will of our heavenly Father, and to rely upon him with full truſt and confidence. "What," ſays Job, "ſhall we receive good at the hand of God, and ſhall we not receive evil? The Lord gave, and the Lord hath taken away: Bleſſed be the name of the Lord!"

CHAP.

CHAP. LI.

STORY OF THE GUN-POWDER TREASON.

PERHAPS there is hardly in the English hiſtory a more memorable event than that of the gun-powder-treaſon, the defeat of which is every year commemorated on the fifth day of November. It was a dangerous plot againſt the blood royal, and all the nobility and gentry aſſembled in parliament, who were to have been all blown up and deſtroyed by thirty-ſix barrels of gunpowder, which the conſpirators had placed in a cellar under the parliament-houſe. The principal conſpirator was Robert Cateſby, a gentleman of plentiful fortune, who firſt contrived the ſtratagem, and communicated it to Thomas Piercy, Robert Winter, John Grant, Francis Threſham, Sir Everard Digby, and other gentlemen of good eſtates. Theſe, like combuſtible matter, took fire at the firſt motion, and thought to gain themſelves eternal reputation by effecting it.

The foundation being laid, every man was ſworn to ſecrecy, and then ſet about acting his part. Piercy was to hire the cellar under the parliament-

liament-houſe, in which he was to lay wood and coals againſt winter. Guy Faux, a deſperate villain, who agreed to ſet fire to the train, was appointed to bring in the wood and coals. The gun-powder was brought to Lambeth by night, and ſecretly laid under the wood, while others of the conſpirators were diligent in providing money and materials for the execution of their curſed deſign.

They began to look upon the king, prince, and nobility, as already dead, and Piercy undertook to deſtroy the Duke of York. As it was neceſſary, however, to have one of the blood-royal in order to prevent confuſion, they intended to preſerve Elizabeth, and make her queen, that under her minority they might eſtabliſh popery. They had deſigned the fifth of November for the fatal day, when the king and both houſes were to meet, and on that day appointed a great hunting-match at Dunſmore Heath, in Warwickſhire, to be near Lord Harrington's houſe, where Elizabeth was. Thus, imagining all ſecure, they ſtood gaping for their prey; when one, more tender-hearted than the reſt, willing to ſave lord Monteagle, wrote the following letter to him:

"My

"My Lord,

"Out of the love I bear to ſome of your friends, I am anxious for your preſervation. I therefore conjure you, as you value your life, to forbear your attendance at this parliament; for, God and man have concurred to puniſh the wickedneſs of the times. Though there be no appearance of any ſtir, this parliament ſhall receive a terrible blow, and yet they ſhall not ſee who hurt them. This counſel is not to be deſpiſed; it may do you good, and can do you no harm; for, the danger is paſt, when you have burnt this letter."

Lord Monteagle, aſtoniſhed at this ſingular epiſtle, though he knew not the meaning of it, communicated it to the Earl of Saliſbury, and others of the king's privy council. Saliſbury could not unriddle it, but concluded the writer to be a fool or a madman, from this expreſſion, *the danger is paſt when you have burnt this letter.*

The earl, however, ſhewed the letter to the king, who, after conſidering it, ſaid, that it certainly imported ſome hidden but imminent danger; and, his fears exciting his care, he commanded Lord Suffolk to make a ſtrict ſearch about the parliament-houſe. He, accompanied by Monteagle, entered the cellar; and, finding it crammed with wood and coals, made enquiry to whom the

fue

fuel belonged. He was anſwered, that Mr. Thomas Piercy, one of the gentlemen-penſioners to the king, had ordered it to be put there. Lord Monteagle, as ſoon as he heard Piercy named, was of opinion that the letter was written by him. Upon which, the king and council ordered the cellar to be ſearched again, that very night, by ſeveral people, who met Faux at the door, and ſeized him.

Faux, perceiving that all was diſcovered, confeſſed the whole deſign, and only regretted that it was not accompliſhed. In his pockets they found a watch, to ſhew the minute when the fatal train was to be kindled, together with a tinder box; but, upon his examination, he would ſay no more, but that he was ſorry it was not done.

The conſpirators ſoon diſcovered themſelves. When they found that the gun-powder was ſeized, they repaired to Dunſmore; but, being purſued and attacked, ſome of them died in reſiſtance, and the reſt were taken and executed.

CHAP. LII.

LABOUR.

LABOUR, the offspring of Want, and the mother of Health and Contentment, lived with her two daughters in a little cottage by the ſide of a hill, at a great diſtance from town. They were totally unacquainted with the great, and had kept no better company than that of the neighbouring villagers; but, having a deſire of ſeeing the world, they forſook their companions and habitation, and determined to travel.

Labour went ſoberly along the road, with Health on her right hand, who, by the ſprightlineſs of her converſation, and ſongs of chearfulneſs and joy, ſoftened the toils of the way; while Contentment went ſmiling on the left, ſupporting the ſteps of her mother, and, by her perpetual good humour, increaſing the vivacity of her ſiſter.

In this manner they travelled over foreſts, and through towns and villages, till at laſt they arrived at the capital of the kingdom. At their entrance into the great city, the mother conjured her daughters never to loſe ſight of her; for, it was the will

of

of Jupiter, ſhe ſaid, that their ſeparation ſhould be attended with the utter ruin of all three.

But Health was of too gay a diſpoſition to regard the counſels of Labour. She ſuffered herſelf to be ſeduced by Intemperance, and at laſt died by the attacks of diſeaſe. Contentment, in the abſence of her ſiſter, gave herſelf up to the enticements of Sloth, and was never heard of after; while Labour, who could have no enjoyment without her daughters, went every where in ſearch of them, till at laſt ſhe was ſeized by Laſſitude in her way, and died in miſery.

CHAP. LIII.

STORY OF AN INDIAN CHIEF.

DURING the laſt war in America, a company of Indians attacked a ſmall body of the Britiſh troops, and defeated them. As the Indians had greatly the advantage in ſwiftneſs of foot, and were eager in the purſuit, very few of our men eſcaped; and thoſe, who fell into their hands, were treated with a cruelty, of which there are not many examples even in that country.

Two of the Indians came up to a young officer, and attacked him with great fury. As they were armed with battle-axes, he had no hope of eſcape, and thought only of ſelling his life as dearly as he could. But, juſt at this criſis, another Indian came up, who ſeemed to be advanced in years, and was armed with a bow and arrows. The old man inſtantly drew his bow; but, after having taken his aim at the officer, he ſuddenly dropped the point of his arrow, and interpoſed between him and his purſuers, who were about to cut him in pieces. They retired with reſpect. The old man then took the officer by the hand, ſoothed him into confidence by careſſes; and, having conducted him to his hut, treated him with a kindneſs which did honour to his profeſſions.

He made him leſs a ſlave than a companion, taught him the language of the country, and inſtructed him in the rude arts that are practiſed by the inhabitants. They lived together in the moſt perfect harmony; and the young officer found nothing to regret, but that ſometimes the old man fixed his eyes upon him, and, having regarded him for ſome minutes with a ſteady and ſilent attention, burſt into tears.

In the mean time, the ſpring returned, and the Indians again took the field. The old man, who

was

was ſtill vigorous, and well able to bear the fatigues of war, ſet out with them, and was accompanied by his priſoners. They marched above 200 leagues acroſs the foreſt, and came at length to a plain, where the Britiſh forces were encamped. The old man ſhewed his priſoner the tents at a diſtance: "There," ſays he, "are your countrymen. There is the enemy who wait to give us battle. Remember that I have ſaved thy life, that I have taught thee to conduct a canoe, to arm thyſelf with a bow and arrows, and to ſurprize the beaver in the foreſt. What waſt thou when I firſt took thee to my hut? Thy hands were thoſe of an infant. They could neither procure thee ſuſtenance nor ſafety. Thy ſoul was in utter darkneſs. Thou waſt ignorant of every thing. Thou oweſt all things to me. Wilt thou then go over to thy nation, and take up the hatchet againſt us?"

The officer replied, "that he would rather loſe his own life than take away that of his deliverer." The Indian then bending down his head, and covering his face with both his hands, ſtood ſome time ſilent; then, looking earneſtly at his priſoner, he ſaid, in a voice that was at once ſoftened by tenderneſs and grief, "Haſt thou a father?"—"My father," ſaid the young man, "was alive

when I left my country."—"Alas," ſaid the Indian, "how wretched muſt he be!" He paused a moment, and then added, "Doſt thou know that I have been a father?—I am a father no more.—I ſaw my ſon fall in battle.—He fought at my ſide.—I ſaw him expire; but he died like a man.—He was covered with wounds, when he fell dead at my feet.—But I have revenged him!"

He pronounced theſe words with the utmoſt vehemence. His body ſhook with an univerſal tremor. He was almoſt ſtifled with ſighs, which he would not ſuffer to eſcape him. There was a keen reſtleſsneſs in his eye; but no tear would flow to his relief. At length, he became calm by degrees, and, turning towards the eaſt, where the ſun was then riſing; "Doſt thou ſee," ſaid he to the young officer, "the beauty of that ſky, which ſparkles with prevailing day? and haſt thou pleaſure in the ſight?"—"Yes," replied the young officer, "I have pleaſure in the beauty of ſo fine a ſky."—"I have none!" ſaid the Indian, and his tears then found their way.

A few minutes after, he ſhewed the young man a magnolio in full bloom. "Doſt thou ſee that beautiful tree?" ſays he, "and doſt thou look upon it with pleaſure?"—"Yes," replied the officer, "I look with pleaſure upon that beautiful tree."

—"I

—"I have pleaſure in looking upon it no more!" ſaid the Indian haſtily, and immediately added, "Go, return back, that thy father may ſtill have pleaſure, when he ſees the ſun riſe in the morning, and the trees bloſſom in the ſpring!"

CHAP. LIV.

STORY OF JONAH.

THE prophet Jonah was ſent to Nineveh, in order to inform the inhabitants, that, within forty days, on account of their heinous offences, the city would be deſtroyed. This ſharp meſſage, and the great power of the people, ſo terrified Jonah, that he attempted to "flee from the preſence of God," and went on-board a ſhip to go to another place. But God ſoon convinced him of his diſobedience. A ſudden ſtorm aroſe, and the ſhip was in danger of being loſt. The ſeamen cried to their Gods for help, and, unloading the ſhip, found Jonah in the hold faſt aſleep. Having rouzed him, they bid him call upon his God, that they might not all periſh. The ſtorm however continuing, they agreed to caſt lots, that they

might diſcover the guilty perſon, who was the cauſe of their preſent calamity. The lot falling upon Jonah, they preſſed him to tell them, what he had done, who he was, and whence he came?

Jonah's conſcience immediately accuſed him. He confeſſed that he had diſobeyed the Lord, in thinking to flee from his preſence. "Then ſaid they unto him, what ſhall we do unto thee, that the ſea may be calm unto us? And he ſaid unto them, take me up, and caſt me into the ſea; ſo ſhall the ſea be calm unto you; for, I know that for my ſake this great tempeſt is upon you."

The ſeamen, however, rowed hard to bring the ſhip to land; but they could not. "So they took up Jonah, and caſt him forth into the ſea, praying at the ſame time to God not to lay the blood of his ſervant to their charge, who did it for their own preſervation. Jonah was no ſooner thrown overboard, than the ſea was calm. This inſpired the poor ſeamen with ſuch devotion, that "they offered a ſacrifice to the Lord, and made vows."

The omnipotent and merciful Governor of the univerſe, however, did not give Jonah up to the devouring ocean. "He had prepared a great fiſh to ſwallow him up. And Jonah was in the belly of the fiſh three days and three nights." In this

ſituation

ſituation "he prayed unto the Lord, and the fiſh threw him out upon dry land." Jonah being thus miraculouſly delivered from his living priſon, no more diſputes the command of his God, but haſtens away to Nineveh, and, with a freedom and preſence of mind becoming his character, proclaims, "yet forty days, and Nineveh ſhall be overthrown!"

The people of Nineveh, however, ſhewed ſuch tokens of ſorrow and repentance, that God reverſed their doom. "For, the king aroſe from his throne, and laid his robe from him, and covered himſelf with ſackcloth, and ſat in aſhes. And he cauſed it to be publiſhed through Nineveh, by the decree of the king and his nobles, ſaying, Let neither man nor beaſt, herd nor flock, taſte any thing; let them not feed nor drink water. But let man and beaſt be covered with ſackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we periſh not?"

But Jonah, ſuppoſing that he would be conſidered as a falſe prophet, was much diſpleaſed that the Ninevites were ſpared. He therefore went out of the city, and, building a booth, ſat under the

ſhade of it, to ſee what would be the fate of the city; for, he ſeemed rather to deſire the deſtruction of the place than endure the leaſt reflection on his prophetical office.

But God gave him a rational conviction of his partiality to himſelf and want of pity to the Ninevites. He made a gourd, reſembling an umbrella, to ſpring out of the ground, which defended him from the ſcorching beams of the ſun. With this Jonah was much pleaſed. But the next morning "God prepared a worm, which gnawed the gourd, ſo that it withered."

Jonah, having loſt his defence from the heat, was ready to faint, and, in the extremity of his pain, wiſhed to die. Upon which God thus expoſtulated with him, "Thou haſt had pity on the gourd, for which thou haſt not laboured, neither madeſt it grow; which came up in a night, and periſhed in a night. And ſhould not I ſpare Nineveh, that great city, wherein are more than ſixſcore thouſand perſons, that cannot diſcern between their right hand and their left hand, and alſo much cattle?"

CHAP.

CHAP. LV.

ON THE FORCE OF HABIT.

A Certain Emperor of China, when he aſcended the throne, commanded that all who were unjuſtly detained in priſon, during the preceding reigns, ſhould be ſet at liberty. Among the number, who came to thank their deliverer on this occaſion, there appeared a majeſtic old man, who, falling at the emperor's feet, addreſſed him as follows; "Great father of China, behold a wretch now eighty-five years old, who was ſhut up in a dungeon at the age of twenty-two. I was impriſoned, though I had committed no crime, and though none of my accuſers appeared againſt me. I have now lived in ſolitude and darkneſs, for more than fifty years, and am grown familiar with diſtreſs. As yet, dazzled with the ſplendour of that ſun to which you have reſtored me, I have been wandering the ſtreets to find out ſome friend that would aſſiſt, relieve, or remember, me. But my friends, my family, and relations, are all dead; and I am forgotten.

Permit me, then, O great emperor, to wear out the wretched remains of life in my former priſon.

The walls of my dungeon are to me more pleaſing than the moſt ſplendid palace. I have not long to live, and ſhall be unhappy except I ſpend the reſt of my days, where my youth was paſſed, —in that priſon, whence you were pleaſed to relieve me!"

CHAP. LVI.

OF JESUS CHRIST.

GOD ſent his Son into the world, "that whoſoever believed in him might not periſh, but have everlaſting life." Our Saviour was born in Judea, near eighteen-hundred years ago, and many things fell out, at that time, which made his birth remarkable.

An angel from heaven proclaimed the important happy news to ſhepherds, "who were watching over their flocks;" and a multitude of the heavenly hoſt, rejoicing in the proſpect of ſuch an univerſal bleſſing to the human race, broke out into this triumphant hymn, "Glory to God in the higheſt, on earth peace, and good-will towards men!"

The

The wonderful event was made known to ſome wiſe men, or philoſophers, of the eaſt, by the appearance of a bright and unuſual ſtar, which they underſtood as an intimation that the promiſed Meſſiah of the Jews was born. They therefore immediately left their country, and, under the particular guidance of the ſtar, went firſt to Jeruſalem, and thence to Bethlehem, where they paid their homage to the new-born king, and "preſented him with gold, and frankincenſe, and myrrh." Theſe wiſe men were the firſt-fruits of the Gentiles, and have ſince been followed by whole kingdoms, who have gladly embraced the ſame faith. We too rejoice in the happy effects, produced by the *ſtar*, and bow the knee to Chriſt as our Lord.

The appearance and character of the wiſe men, who were ſo wonderfully directed to Jeruſalem, and who openly called the new-born infant the king of Judea, threw Herod into conſternation and horror. He was led, by the general expectation of a temporal prince, to conſider ſuch an event as threatening deſtruction to his government, and therefore reſolved, by any means in his power, to deſtroy this ſuppoſed rival in his kingdom. When art and hypocriſy had proved ineffectual, he gave way to rage and cruelty, and made a bloody maſſacre

of

of all the infants in the city of Bethlehem; not doubting, but that, in the general deſtruction, he ſhould cut off the object of his jealouſy and fear. "There is, however, no underſtanding, nor wiſdom, nor counſel, againſt the Lord of the univerſe." Joſeph, his ſuppoſed father, having been directed by God, before the bloody edict was iſſued, to take the young child and his mother into Egypt, immediately obeyed the heavenly command, and ſafely conveyed them into that country.

The inhuman tyrant was ſoon ſmitten with a terrible diſtemper, and died under inexpreſſible torments. His kingdom was divided, by Auguſtus, among his ſons. Archelaüs was made king of Judea and Samaria; Herod Antipas became tetrarch of Galilee and Perea; and Trachonitis, with the neighbouring countries, had Philip for their governor.

Upon this change of government, Joſeph, by divine direction, removed his family into the region of Galilee, and dwelt at Nazareth. The diſtance of their habitation, however, did not prevent them from going to Jeruſalem, once every year, at the feaſt of the paſſover; and, when Jeſus was twelve years old, they thought it proper to take him with them for his inſtruction.

When

When they had performed the uſual ceremonies of the feaſt, and were returning home, the child Jeſus, anxious for improvement in religious knowledge, went into one of the rooms of the temple, where the doctors of the law expounded it to the people, and inſtructed youth in free and familiar conferences. He heard their diſcourſes with eager attention; and, both in his queſtions and anſwers, diſcovered ſuch marks of wiſdom as inſpired his hearers with admiration and pleaſure.

Our Saviour did not begin to exerciſe his miniſtry before he was thirty years of age. The doctrines and precepts which he taught tend to the honour of God and the good of mankind. He wrought a great number of miracles, which manifeſted an infinite power and goodneſs. By theſe miracles he made it appear that he was the ſon of God, and that his doctrine was true. His life was perfectly holy. We may find in it an example of every virtue, particularly of charity and humility, fortitude and patience, and a perfect indifference for the world.

About the ſpace of four years, Jeſus lived in this manner among the Jews, who crucified and put him to death at the feaſt of the paſſover, becauſe he ſaid, "that his kingdom was not of this world," and that Almighty God never intended that the

Saviour

Saviour of mankind ſhould be a temporal prince, to deliver *them* from the Roman government, as they vainly imagined. But he roſe again the third day after his death; and, forty days after his reſurrection, he aſcended into heaven, where he ſits at the right hand of God, and will ſhortly come to judge the world in righteouſneſs.

CHAP. LVII.

ON THE ORIGIN OF THE ROMAN EMPIRE.

ÆNEAS, the ſon of Anchiſes, eſcaped from Troy with a few followers, when that famous city was burnt; and, after many adventures, landed at Latium, which was at that time the principal city in Italy. The king and people of Latium, alarmed at ſeeing a number of armed men encamped on their ſhores, at firſt oppoſed their landing. But, as ſoon as they heard an account of the diſtreſſes of the Trojans, they granted them a hoſpitable reception; and King Latinus, who reigned at that time, gave his daughter, Lavinia, in marriage to Æneas, who came into poſſeſſion of the kingdom at the death of Latinus.

Æneas

Æneas reigned four years, and then was unfortunately drowned, being driven into a river by his enemies, as he was fighting in battle.

Aſcanius, a ſon whom Æneas had before he came to Latium, ſucceeded him in the throne, and reigned thirty-eight years. After his death, the crown was given to Sylvius, the ſon of Æneas and Lavinia. Sylvius was ſucceeded by thirteen kings of the ſame race, who, for nearly four-hundred years reigned at Alba, a city which Aſcanius had made the capital of Latium.

The two laſt of theſe kings, named Numitor and Amulius, were brothers; and it was agreed between them, that Numitor ſhould have the kingdom, and the other a great deal of treaſure. But Amulius made uſe of his riches to gain the kingdom, and prevailed on the people, by gifts and bribes, to drive his brothers away.

What a wicked man was Amulius, to love power and riches better than he loved his own brother!

Numitor had a ſon, named Lauſus, whom his cruel uncle contrived to have murdered at a hunting-match. He had alſo a daughter, named Rhea Sylvia, whom Amulius treated in a very tyrannical manner. This unfortunate princeſs had two little boys, whom the king commanded to be thrown

thrown into the Tiber, and then condemned their mother to be ſhut up in priſon for life.

The poor babes were put into a wooden trough and laid at the brink of the river, which at that time over-flowed its banks; but, the wind and ſtream carried the water away from them, ſo that they were not drowned. Fauſtulus, the man who had the charge of Amulius's cattle, paſſing that way, found them, and took them home to his wife Laurentia, who nurſed them as if they had been her own children, and named them Romulus and Remus. Laurentia was by ſome people called Lupa, or the wolf; and, this gave occaſion for it to be ſaid, that Romulus and Remus were ſuckled by a wolf.

As Fauſtulus knew to whom the children belonged, he took great care of them, till they grew up to be men; when they were told the hiſtory of their preſervation, which made them determine to deſtroy the uſurper. They got others to join with them, and killed Amulius in his palace. Numitor was then reſtored to the throne, after having been depoſed forty-two years.

As ſoon as Romulus and Remus had ſettled their grandfather Numitor on the throne, he adviſed them to build a city for themſelves, and furniſhed them with materials for the purpoſe. He

alſo

alſo permitted as many of his ſubjects, as choſe it, to join with them; but, unfortunately, the two brothers quarrelled, and at laſt their was a battle fought, in which both Remus and Fauſtulus were killed.

After the death of Remus, Romulus, who was about eighteen years of age, continued the building; and a little city was raiſed on the Palatine-Hill, which was afterwards called Rome. It was a mile in circumference, and contained about one thouſand houſes, or rather mean cottages. The walls even of Romulus's palace were made of ruſhes, and it was thatched at the top. There were no regular ſtreets; for, every one built his habitation on the ſpot that pleaſed him; ſo that the city, which, in proceſs of time, became the metropolis of the known world, was at firſt no better than a little contemptible village. No place ſhould be deſpiſed merely for its mean appearance or the poverty of its inhabitants; for induſtry and valour may, in time, raiſe it to opulence. The foundation of Rome is ſuppoſed to have been laid ſeven hundred and forty-eight years before the birth of our Saviour Jeſus Chriſt.

CHAP.

CHAP. LVIII.

OF ROMULUS, THE FIRST KING OF ROME.

WHEN the city of Rome was built, the people made Romulus king, who immediately ſet about making laws; for, he knew there could be no government without them. He divided his ſubjects into two claſſes, according to their birth and dignity. Thoſe of high rank he called *Patricians*, thoſe of low rank *Plebeians*. The firſt were to fill the great offices in the ſtate; the ſecond to till the ground, feed cattle, follow trades, and ſerve as ſoldiers in the army. To bind the Patricians and Plebeians together, Romulus recommended the latter to the protection of the former, and gave the Plebeians liberty to chooſe their own protectors. Each protector was called a *patron*, and the perſon he protected was called a *client*. It was the duty of patrons to do every thing in their power to ſecure the peace and happineſs of their clients; and of clients to aſſiſt their patrons. They were never to accuſe each other, nor to take contrary ſides in any diſpute. This patronage maintained harmony and concord in the nation

nation for above ſix hundred years, and proved, that the kinder the higher ranks of people are to the lower, and the more reſpectful the latter are to their ſuperiors, the more happineſs they will all enjoy.

Romulus knew that a king cannot well govern a nation without perſons to aſſiſt him in making and executing the laws. Neither did he wiſh to have his own will in every thing; he therefore divided the ſtate into three parts, viz. *king*, *ſenate*, and *people*.

The *king*'s office was to take care of religious matters, to be guardian of the laws, and to decide great cauſes between man and man; to call the ſenate together, and aſſemble the people, and confirm what the greateſt number of them agreed to.

The *ſenate* conſiſted of a hundred perſons, choſen from among the Patricians. Theſe were called ſenators. Ninety-nine of them were choſen by the people, and one by the king. The laſt was called the *prince of the ſenate*, and he was the chief governor in the city when the king was abſent.

The *people* had the privilege of making magiſtrates, enacting laws, and reſolving upon any war that was propoſed by the king.

Romulus forbade all arts and trades that were likely to promote luxury, and made excellent laws

for

for the adminiſtration of juſtice. But, as he and his ſubjects were heathens, they ſuppoſed that there was a number of gods and goddeſſes, who were as whimſical and capricious as mortals. Inſtead, therefore, of a holy worſhip, like that which Chriſtians are taught to pay to the Creator of all things, Romulus required his people to practiſe ſuch ridiculous ceremonies, as children now would laugh at; and theſe, with additional ones, were continued even when Rome was at its higheſt pitch of glory.

Romulus prevailed on a number of people from other countries to join him, and very much increaſed his colony. In order to procure wives for them, he made a great feaſt, and exhibited fine fights, which drew the neighbouring people together, among whom there was a great number of young women. But, in the midſt of their diverſion, the Romans ruſhed in among the ſtrangers, and carried off ſome hundreds of their daughters, and obliged them to marry ſuch huſbands as Romulus choſe for them.

This outrage highly incenſed the neighbouring nations; and at laſt there was a dreadful war between the Romans and Sabines, in which the latter got poſſeſſion of the city. At length the women, having been kindly treated by their Roman huſbands,

huſbands, reſolved, through the advice of a very ſenſible lady, called Herſilia, to endeavour to put an end to it. Accordingly, they dreſſed themſelves in deep mourning, and, taking their little babes in their arms, went to the field of battle, and ran in among the troops, begging them to deſiſt. Upon this, the warriors on both ſides let fall their weapons, and ſoon after came to an agreement, that Romulus and Tatius, the Sabine king, ſhould reign both together in Rome.

The Sabine women acted in a very becoming manner on this occaſion; for, it is proper for women to do every thing in their power to promote peace, both in public and private life.

Romulus and Tatius reigned together about five years, when the latter loſt his life in battle, and Romulus became once more ſole king of the Romans. He had, in the courſe of his reign, ſeveral wars with neighbouring nations, by which he enlarged his dominions, and increaſed the number of his ſubjects.

As Romulus had many good laws to promote the happineſs of his ſubjects, he reſolved to have them obeyed; and therefore, when peace was eſtabliſhed in his kingdom, he cauſed his judgement-ſeat to be erected in a very public place, where he frequently ſat, and had thoſe who broke the

the laws brought before him; ſome of whom, according to the nature of their offence, he condemned to be executed, and others to be ſcourged in the view of all the people.

In the latter part of his reign, Romulus became proud, and was thought to ſet himſelf up too much above the ſenate. Having contrived, therefore, that he ſhould be put to death privately, they told the common people, who loved him very much, that he was gone to heaven to be one of the gods; and they built a temple to his honour, and worſhipped him under the name of *Quirinus*.

The Roman dominions, at the time Romulus died, conſiſted of a great part of Latium, a conſiderable addition from the country of the Sabines, and a ſmall part of Hetruria. The army of Romulus amounted to forty-ſix thouſand foot, and one thouſand horſe. He reigned thirty-ſeven years.

CHAP.

CHAP. LIX.

ON THE PARABLES OF CHRIST.

THERE are two ways of communicating knowledge and inſtruction, by plain and direct precepts, and by moral ſimilitudes or fables, ſuch as the parables which our Saviour uſed to recommend his doctrines, and to enforce their duty upon men. The advantages of conveying inſtruction by parables are very obvious. It is an eaſy method of inſinuating truth into the mind; it takes men by ſurpriſe, without alarming their prejudices and paſſions; it is leſs offenſive than a plain open rebuke, and is fitted to make a deeper impreſſion on the memory and heart.

The parables of our Lord far exceed thoſe of all other writers, not only on account of the peculiar beauty and excellence of their compoſition, but alſo on account of the ſublime truths and important inſtructions which are contained in them.

The parable of the charitable Samaritan melts the ſoul into univerſal benevolence, and throws down every partition-wall which would prevent us from doing good to others.

The rich man, whose ſoul was ſuddenly required of him, ſets in a very ſtriking light the folly of placing our chief happineſs in worldly riches, and flattering ourſelves with the hope of many years to come.

The parable of the prodigal paints, in lively colours, the folly and guilt of a licentious youth, who, being impatient of his father's advice and diſcipline, runs headlong into a courſe of ſenſual pleaſures, but ſoon found, inſtead of liberty and happineſs, the moſt abject ſlavery and bitter diſtreſs. It alſo repreſents, in an affecting manner, that "God hath no pleaſure in the ruin of any of his creatures," but rejoiceth in their recovery, and is ready with open arms to receive them, upon their returning to him with ſincere repentance.

As this is the moſt beautiful of all the parables, it may not be improper to tranſcribe it as a ſpecimen.

"A certain man had two ſons, and the younger of them ſaid to his father, Father, give me the portion of goods that falleth to me. And he divideth unto them his living. And, not many days after, the younger ſon gathered all together, and took his journey into a far country, and there waſted his ſubſtance with riotous living.

"And,

" And, when he had ſpent all, there aroſe a mighty famine in that land, and he began to be in want. And he went and joined himſelf to a citizen of that country, and he ſent him into his fields to feed ſwine; and he would fain have filled his belly with the huſks that the ſwine did eat; and no man gave unto him.

" And, when he came to himſelf, he ſaid, how many hired ſervants of my father's have bread enough, and to ſpare, and I periſh with hunger! I will ariſe and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon; make me as one of thy hired ſervants.

" And he aroſe and came to his father. But, when he was yet a great way off, his father ſaw him, and had compaſſion, and ran and fell on his neck, and kiſſed him.

" And the ſon ſaid unto him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon.

" But the father ſaid to his ſervants, bring forth the beſt robe and put it on him; and put a ring on his hand, and ſhoes on his feet. And bring hither the fatted calf and kill it, and let us eat and be merry; for, this my ſon was dead, and is alive

again; he was loſt, and is found. And they began to be merry.

"Now his elder ſon was in the field; and, as he came and drew nigh to the houſe, he heard muſic and dancing. And he called one of the ſervants, and aſked what theſe things meant. And he ſaid unto him, thy brother is come, and thy father hath killed the fatted calf, becauſe he hath received him ſafe and ſound. And he was angry, and would not go in; therefore came his father out and intreated him.

"And he, anſwering, ſaid to his father, Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment, and yet thou never gaveſt me a kid, that I might make merry with my friends. But, as ſoon as this thy ſon was come, who hath devoured thy living with harlots, thou haſt killed for him the fatted calf.

"And he ſaid unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we ſhould make merry and be glad; for, this thy brother was dead, and is alive again; and was loſt, and is found."

The parables, in general, are full of religious and moral inſtructions. Young people ſhould therefore be brought into an early acquaintance with

with the deſign and meaning of them, and ſhould get by heart the moſt lively and affecting of them.

CHAP. LX.

STORY OF A DERVISE.

A Derviſe, travelling through Tartary, went into the king's palace by miſtake, as thinking it to be a public inn, or caravanſary. Having looked about him for ſome time, he entered into a long gallery, where he laid down his wallet, and ſpread his carpet, in order to repoſe himſelf upon it, after the manner of the eaſtern nations.

He had not been long in this poſture before he was diſcovered by ſome of the guards, who aſked him what was his buſineſs in that place? The derviſe told them he intended to take up his night's lodging in that caravanſary. The guards told him, in a very angry manner, that the houſe he was in was not a caravanſary, but the king's palace. It happened that the king himſelf paſſed through the gallery during this debate; and, ſmiling at the miſtake of the derviſe, aſked him how

he could possibly be so dull as not to distinguish a palace from a caravansary.

Sir, says the dervise, give me leave to ask your majesty a question or two. Who were the persons that lodged in this house when it was first built? The king replied, his ancestors. And who, says the dervise, was the last person that lodged here? The king replied, his father. And who is it, says the dervise, that lodges here at present? The king told him that it was himself. And who, says the dervise, will be here after you? The king answered, the young prince his son.

"Ah, sir," said the dervise, "a house that changes its inhabitants so often, and receives such a perpetual succession of guests, is not a palace but a caravansary."

CHAP. LXI.

ON THE MORNING.

IT was early in a summer-morning, when the air was cool, the earth moist, the whole face of the creation fresh and gay, that I lately walked

in

in a beautiful flower-garden, and at once regaled the ſenſe and indulged the fancy.

The noiſy world was ſcarce awake; Buſineſs had not quite ſhaken off his ſound ſleep, and Riot had but juſt reclined his giddy head. All was ſerene, all was ſtill. Every thing tended to inſpire tranquillity of mind and invite to ſerious thought; only the wakeful lark had left her neſt, and was mounting on high to ſalute the opening day. Elevated in the air, ſhe ſeemed to call the laborious huſbandman to his toil, and all her fellow-ſongſters to their notes.

Earlieſt of birds, ſaid I, companion of the dawn, may I always riſe at thy voice! riſe to offer the matin-ſong and adore that beneficent Being, "who maketh the out-going of the morning and evening to rejoice." How charming is it to rove abroad at this ſweet hour of prime! to enjoy the calm of nature, to tread the dewy lawns, and taſte the unruffled freſhneſs of the air.

"Sweet is the breath of morn, her riſing ſweet,
"With charm of earlieſt birds."

What a pleaſure do the ſons of ſloth loſe? Little is the ſluggard ſenſible how delicious an entertainment he forego̊es for the pooreſt of all animal gratifications. Shall man be loſt in luxurious eaſe?

Shall man waſte theſe precious hours in idle ſlumbers, while the vigorous ſun is up and going on his Maker's errand, and all the feathered choir are hymning the Creator, and paying their homage in harmony? No. Let him heighten the melody of the tuneful tribes by adding the rational ſtrains of devotion. Let him improve the fragrant oblations of nature, by mingling with the riſing odours the more refined breath of praiſe. It is natural for man to look upward, to throw his firſt glance upon the objects that are above him.

"Straight towards heav'n my wand'ring eyes I turn'd,
"And gaz'd awhile the ample ſky."

THE Prodigious theatre! where lightnings dart their fire, and thunders utter their voice; where tempeſts ſpend their rage, and worlds unnumbered roll at large.

"Here hath God ſet a tabernacle for the ſun." Behold him coming forth from the chambers of the eaſt. See, the clouds, like floating curtains, are thrown back at his approach. With what refulgent majeſty does he walk abroad! How tranſcendently bright is his countenance, ſhedding day and inexhauſtible light through the univerſe!

Methinks I diſcern a thouſand admirable properties in the ſun. It is certainly the beſt material

rial emblem of the Creator. There is more of God in its luſtre, energy, and uſefulneſs, than in any other viſible being. To worſhip it as a deity was the moſt excuſable of all the Heathen idolatries.

CHAP. LXII.

ON THE EXAMPLE OF CHRIST.

THE Saviour of mankind not only laid down a perfect rule of duty in his excellent diſcourſes and parables, but alſo ſet before us an example of the moſt complete obedience. His practice was a juſt picture of his own precepts, and added new light and force to them. All the duties of piety and goodneſs were united in him, ſo that in his life they appeared, as it were, viſible to human eyes.

His piety and devotion towards God were manifeſted in a conſtant readineſs to pleaſe and honour him in all things; he ſpeaks of it as the great object of his attention, and the higheſt joy of his ſoul. "I am come down from heaven, not to do

my own will, but the will of him that ſent me, and to finiſh his work."

At twelve years of age he diſcovered his zeal for religious exerciſes by ſtaying in the temple amongſt the doctors, "hearing them and asking them queſtions." He conſtantly attended the public aſſemblies for divine worſhip, and frequently withdrew himſelf from the public eye for meditation and prayer. This ſpirit of devotion influenced all his actions, and was the foundation of that abſolute ſubjection and reſignation to the divine will, which he ſhewed at all times, and eſpecially in the amazing inſtance of his death, which was the higheſt proof of his obedience and love.

Nor was he leſs exemplary in benevolence towards man than in piety towards God. His whole life was one continued act of mercy. It was his meat and drink, his conſtant employment and delight, to "go about doing good, to heal all ſorts of ſickneſſes among the people, and to preach the glad tidings of divine grace and favour to the penitent. He admitted all, even the pooreſt and meaneſt, into his preſence, and converſed freely with publicans and ſinners, for their inſtruction and amendment. He diſcovered the generous feelings of humanity, and the tender affection

of

of friendſhip in his ſympathiſing tears at the grave of Lazarus, in his laſt endearing diſcourſes to his diſciples, and his pathetic lamentation over Jeruſalem.

The virtues alſo of ſelf-government eminently ſhone forth in the temper and conduct of our Saviour. His affections and appetites moved regularly within the bounds of reaſon, and he preferred the pleaſures of religion to every other pleaſure. Every deſire of private eaſe was made to give way to the public good and the great deſign he had in view. He purſued the middle path between luxury and auſterity, teaching us the value of the enjoyments of life, and to "uſe the world without abuſing it." He was all humility and condeſcenſion, yet always preſerved his dignity, and waſhed the feet of his diſciples, while he told them he was their Lord and Maſter. Far from coveting worldly riches or honours, he was eaſy and contented in a low condition; and, under the moſt injurious treatment and the greateſt poſſible provocations, we find no unbecoming tranſports of impatience and anger. Far from loſing his meekneſs and benevolence of temper, even when he was expiring upon the croſs, he offered up his prayers for thoſe, who, with inveterate cruelty, had

brought him to it, saying, "Father, forgive them, for they know not what they do!"

"Let the same mind be in us which was in Christ Jesus." May we imitate him as his disciples, obey him as our Master, and follow him as our Guide, with a comfortable persuasion and pleasing hope of following him to the blessed mansions above!

CHAP. LXIII.

STORY OF A PEASANT.

A Chaldean peasant was conducting a goat to the city of Bagdat; he was mounted on an ass, and the goat followed him, with a bell suspended from his neck. "I shall sell these animals," said he to himself, "for thirty pieces of silver; with this money I can purchase a new turban, and a rich vestment of taffety, which I will tie with a sash of purple silk; I shall then be the finest man at the mosque.

Whilst the peasant was thus reasoning, three artful rogues concerted a stratagem to plunder him

of

of his treaſures.—As he moved ſlowly along, one of them ſlipped off the bell from the neck of the goat, and, faſtening it without being perceived to the tail of the aſs, carried away his booty. The man, riding upon the aſs and hearing the ſound of the bell, continued to muſe, without the leaſt ſuſpicion of the loſs which he had ſuſtained. Happening, however, a ſhort time after to turn about his head, he diſcovered, with grief and aſtoniſhment, that the animal was gone, which conſtituted ſo conſiderable a part of his riches, and he enquired with the utmoſt anxiety after his goat of every traveller whom he met.

The ſecond rogue now accoſted him, and ſaid, "I have juſt ſeen in yonder fields, a man in great haſte, dragging a goat along with him." The peaſant diſmounted in a trice, and requeſted the obliging ſtranger to hold his aſs, that he might loſe no time in overtaking the thief. He inſtantly began the purſuit; and, having traverſed in vain the courſe that was pointed out to him, he came back, fatigued and breathleſs, to the place from which he ſet out, where he found neither his aſs nor the deceitful informer to whoſe care he had intruſted him.

As he walked penſively onward, overwhelmed with ſhame, vexation, and diſappointment, his attention

tention was roused by the loud complaints and lamentations of a poor man, who sat by the side of a well. He turned out of the way to sympathise with a brother in affliction, recounted his own misfortunes, and enquired the cause of that violent sorrow, which seemed to oppress him. "Alas!" said the poor man, in the most piteous tone of voice, "as I was resting here to drink, I dropped into the water a casket full of diamonds, which I was employed to carry to the caliph at Bagdat, and I shall be put to death on the suspicion of having concealed so valuable a treasure."—"Why don't you jump into the well in search of the casket?" cried the peasant, astonished at the stupidity of his new acquaintance.—"Because it is deep," replied the man, "and I can neither dive nor swim. But will you undertake this kind office for me, and I will reward you with thirty pieces of silver?" The peasant accepted the offer with pleasure, and, while he was putting off his caftock, vest, and slippers, poured out his soul in thanksgivings for this providential succour; but, the moment he plunged into the water in search of the pretended casket, the man (who was one of the three rogues that had concerted the plan of robbing him) seized upon his garments and bore them off in security to his comrades.

Thus,

Thus, through inattention, ſimplicity, and credulity, was the unfortunate Chaldean duped of all his little poſſeſſions; and he haſtened back to his cottage with no other covering than a tattered garment which he borrowed on the road.

CHAP. LXIV.

FILIAL PIETY.

ONE of the Roman judges had given up to the triumvir a woman of ſome rank, condemned for a capital crime, to be executed in priſon. He, who had charge of the execution, in conſideration of her birth, did not immediately put her to death. He even ventured to let her daughter have acceſs to her in priſon, carefully ſearching her, however, as ſhe went in, leſt ſhe ſhould carry with her any ſuſtenance. He took it for granted, that, in a few days, the mother muſt, of courſe, periſh for want, and that the ſeverity of putting a woman of family to a violent death by the hand of the executioner might thus be avoided.

Some days paſſing in this manner, the triumvir began to wonder that the daughter ſtill came to viſit her mother, and could by no means comprehend

hend how the latter ſhould live ſo long. Watching therefore carefully what paſſed in the interview between them, he found, to his great aſtoniſhment, that the life of the mother had been all this while ſupported by the milk of the daughter, who came to the priſon every day, that her mother might ſuck her breaſts.

The ſtrange contrivance between them was repreſented to the judges, who procured a pardon for the mother. Nor was it thought ſufficient to give to ſo dutiful a daughter the forfeited life of her condemned mother, but they were both maintained afterwards by a penſion ſettled on them for life; and the ground upon which the priſon ſtood was conſecrated, and a temple to filial piety built upon it.

What will not filial duty contrive, or what hazards will it not run, if it will put a daughter upon venturing, at the peril of her own life, to maintain her impriſoned and condemned mother in ſo unuſual a manner! For, what was ever heard of more ſtrange than a mother ſucking the breaſts of her own daughter? It might even ſeem ſo unnatural as to render it doubtful, whether it might not be in ſome ſort wrong, if it were not that duty to parents is the firſt law of nature.

CHAP.

CHAP. LXV.

ADAM'S PRAYER AFTER THE INTERMENT OF ABEL.

O THOU, who dwelleſt in the higheſt heaven! behold us proſtrate before the grave of our beloved ſon! We, ſinners, kneel before thee in the duſt! May our prayers aſcend to thy celeſtial throne. Look with an eye of compaſſion upon us in this valley of death, this abode of ſin. Our iniquities are great, but thine infinite goodneſs is ſtill greater. We are polluted in thy ſight. Thou beholdeſt our impurities, yet thou haſt not turned thy face from us. Thou ſtill vouchſafeſt to look on us in our miſery with a propitious eye. Thou permitteſt us to implore thee!

Eternal praiſes riſe to thee! Thy works render thee praiſe. The beauties of ſpring, the ſerenity of the heavens, ſhow forth thy beneficence. The loud voice of thy thunders, the rattling hail, and the howling ſtorm, proclaim thy power. Smiling joy glorifies thee as well as the tear of ſorrow.

We have beheld the ſon of ſin, frightful Death! He is come to our dwelling in a form moſt hideous.

ous. Guilt led him by the hand, the earth groaned, and black tempeſts gathered round the direful pair. My firſt-born has imbrued his hands in his brother's blood! O God, merciful and gracious! caſt him not off for ever. When he mourns in the duſt for his offences; when he trembles at his crime; when, overwhelmed by torturing remorſe, he weeps, he groans, and proſtrates himſelf with deep contrition before thee; look with a pitying eye on his miſery; commiſerate his deſpair, and aſſuage his anguiſh by thy divine conſolation! Reject not, O God! reject not, the humble petition. Let him not periſh in thy wrath; for this grace we will ſupplicate thee at the riſing and ſetting ſun. In the ſilent hours of night, when all nature is huſhed to reſt, we will implore thee for him. Father of conſolation, caſt him not off for ever!

Eternal praiſes be rendered to thee, who haſt received the ſoul of the happy deceaſed into the regions of never-ending felicity. Death hath ſeized his firſt victim. We ſhall follow, one after another, to the dark and ſilent grave. But, adored be thy loving kindneſs, adored be thy tender mercies, we ſhall, likewiſe, follow him to the realms of immortality and bliſs! We dwell in bodies of duſt. This duſt ſhall be diſſolved, but thou

thou art unchangeable, and wilt raiſe to glory the ſinner who deplores his crimes, and the righteous man who mourns that his virtues are mixed with imperfections, and his higheſt attainments ſullied by human frailty. Thou wilt gather them together out of the duſt, to beſtow on them eternal joys and angelic purity!

CHAP. LXVI.

STORY OF BRENNUS AND THE SENATORS.

CAMILLUS FURIUS, one of the military tribunes, gained great honour by his victories. He performed many memorable actions. This great man, however, was obliged afterwards to quit Rome in diſgrace, through a falſe accuſation. The tribunes exulted over him, but had ſoon cauſe to repent their ill-treatment of him; for, the Gauls, who about two hundred years before had ſettled in the northern parts of Italy, and driven many of the original inhabitants away, at length, under the command of Brennus, their king, came againſt Rome. A terrible engagement enſued, in which the Romans were defeat-

ed

ed with the loſs of forty thouſand men, and all thoſe who could bear arms took ſhelter in the capitol; the reſt of the inhabitants fled to the neighbouring towns.

After having vanquiſhed the Roman army, Brennus marched to Rome, and, on entering the city, was aſtoniſhed to find it without inhabitants. At laſt he arrived at the forum, the place where the ſenators were aſſembled. Here he was ſtruck with the ſight of a number of venerable ſenators and prieſts in their robes, ſitting on their ivory ſeats, reſolving to die rather than leave the city in which they had lived with ſo much honour.

At firſt the Gauls took them for the gods of Rome; but one of the ſoldiers ventured to pull the beard of one of theſe venerable men, who, ſhocked at the indignity, gave him a blow on the head with his ivory ſtaff, when the ſoldier immediately killed him. On this, the other Gauls followed his example, and put the reſt to death without mercy.

After this the Gauls ſet fire to the city and burnt it to the ground.

Brennus next determined to attempt the capitol, and ſurrounded it with his army. But a brave man, named Pontius Comminius, contrived, with great difficulty, to climb up to the citadel, and

inform

inform the ſenate, that their old faithful commander, Camillus, had obtained a victory over ſome of the Gauls; on which the ſenate reſolved to make Camillus dictator, and Pontius was diſpatched to make the decree known. Soldiers from all parts immediately flocked to Camillus, and he ſoon had a great army.

While Camillus was taking meaſures to drive the Gauls away, they diſcovered, by the marks which Pontius had left, that ſomebody had been up the hill. Brennus, therefore, reſolved to take a party of his ſolders, who could climb well, up the ſame way; and that very night they arrived at the wall without the Romans having the leaſt ſuſpicion of their deſign. It happened that the dogs ſlept; but a flock of geeſe, which were kept in a court in the capitol, heard them, and immediately began cackling and beating their wings, which waked one of the officers, named Manlius, who alarmed the reſt, and the Romans drove the Gauls away. From this time it was a cuſtom in Rome to carry a golden image of a gooſe once a year in triumph, and a dog was put to a cruel death.

The Romans not being able to get news of Camillus, and being almoſt ſtarved for want of proviſions, came to an agreement with the Gauls, who

who consented to leave the Roman territories on condition of receiving a thousand pounds weight of gold. While the two parties were weighing it, and disputing about the weight, news came to the Romans, that Camillus was at hand with a great army. In a short time he arrived; and, being told the subject of dispute, he ordered the gold to be carried back to the capitol; "for," said he, "the Romans never ransom their country with gold, but with iron. I am dictator of Rome, and my sword shall purchase peace for her." Upon this a battle ensued, and the Gauls were defeated. The Romans, therefore, were delivered from a formidable enemy through the courage of one brave man.

As Rome was now nothing but a heap of ruins, the people proposed to remove to Veii; but Camillus persuaded them not to desert a spot, which their ancestors had rendered so famous; and they rebuilt the city in the same place. Camillus fought bravely for his country on many other occasions, and was five times dictator. At last he retired from public life, and in a good old age died of the plague, to the great grief of all ranks of people.

CHAP.

CHAP. LXVII.

ON THE MIRACLES OF CHRIST.

A MIRACLE is an action which it is above the natural power of man to perform. It cannot be accounted for by the common courſe of Providence and the known laws of nature, and muſt therefore be done by the immediate aſſiſtance of him, to whom nature herſelf owes her being. "We know," ſaid Nicodemus (a ruler of the Jews) to Jeſus, "thou art a teacher come from God; for, no man can do thoſe miracles which thou doeſt, except God be with him."

All marks and characters, which may be naturally expected in true and genuine miracles, are to be found in thoſe done by Chriſt. They were very numerous, they were various in their kind, and were frequently repeated. They were wrought openly in the face of the ſun, before a whole nation of witneſſes, who were his enemies. They were all likewiſe of the compaſſionate and friendly kind, perfectly agreeing with the deſign of his coming into the world, and with the doctrine which they were intended to ſupport.

Our

Our Saviour had all the powers of nature at his command. He ſpoke the word only, and inſtantly the ſick were reſtored to health, the blind received ſight, the lame were made to walk, the deaf to hear, and the dumb to ſpeak. —— "I will; be thou clean!" ſaid he to the leper, and immediately his leproſy was cleanſed.—"Peace, be ſtill!" ſaid he to the ſtormy wind and the raging ſea, and immediately the wind ceaſed, and there was a great calm.—He ſpake to the dead daughter of Jairus, "Damſel, I ſay unto thee, ariſe!" and ſhe aroſe. —He called to Lazarus, "come forth!" and he, who had been four days in the grave, came forth.

But the miracles which are recorded in the New Teſtament are but a ſmall part of the whole number which our Saviour performed. There were many others equally credible and authentic, and therefore we frequently meet with only general accounts of great numbers performed in this or that place, without any mention of the particular circumſtances or objects. Thus we read in the Goſpels, "Jeſus went about all Galilee, teaching in their ſynagogues, and preaching the goſpel of the kingdom, and healing all manner of ſickneſs, and all manner of diſeaſe, among the people, and his fame went throughout all Syria. And they brought unto him all ſick people that

were

were taken with divers diſeaſes and torments, and thoſe which were poſſeſſed with devils, and thoſe which were lunatic, and thoſe which had the palſy, and he healed them."—And again, "When the men of Genneſaret had knowledge of him, they ſent out into all that country round about, and brought unto him all that were diſeaſed, and beſought him that they might only touch the hem of his garment. And as many as touched were made perfectly whole."

How pleaſing is it, to ſurvey ſuch multitudes of our fellow-creatures receiving immediate comfort from the miraculous power of our Saviour! How do we partake of the joy, which he diffuſed through many a mournful family, by reſtoring a ſick parent to health, or raiſing a dead child to life! And how do theſe reflections cheriſh and improve our own benevolence, and inſpire and animate the love of doing good!

How pleaſing is it, alſo, to conſider the miracles of Chriſt as immediate atteſtations to the truth of his miſſion and the divinity of his doctrine! He himſelf appeals to them upon this very ground, "If I do not the works of my Father," ſuch works as no man can do except God be with him, "believe me not: but if I do, though you believe not me," merely on my own word and teſtimony,

yet "believe the works," which are the testimony of God, and which I do by his power and in his name.

Would God have recommended the doctrines of the gospel, by his immediate interposition, if they had not been true, and tended to promote the happiness of man? Would he thus have set his own peculiar seal to them? Would he have borne witness to Christ, and called upon all men to believe in and obey him, if he had not been indeed the Messiah, the Saviour of the world? Certainly not.

Let us then submit to the authority of Christ, embrace his doctrine, follow his example, and obey his precepts; for, "how shall we escape if if we neglect so great salvation," which at first began to be spoken by the Lord; who was a man approved of God, by miracles and wonders and signs, which God did by him, "in the midst of the people!"

CHAP.

CHAP. LXVIII.

ON THE LOVE OF LIBERTY.

A Sovereign, on a journey through his kingdom, was informed, in one of the capital towns, of a ſingular fact; that one of his ſubjects, a man of ſeventy years of age, had never been without the walls of the city. The man was called to the king; and, being poor, obtained a penſion, but upon the following terms, that he ſhould forfeit his penſion if ever he ſhould ſet a foot out of the town. But here even cuſtom could not prevail over the love of liberty. The man did not continue long at eaſe. His confinement became ſo painful to him, that he loſt his penſion in ſix months.

" O Liberty! thou goddeſs heavenly bright!
" Profuſe of bliſs, and pregnant with delight!
" Eternal pleaſures in thy preſence reign,
" And ſmiling Plenty leads thy wanton train.
" Eas'd of her load, Subjection grows more light,
" And Poverty looks chearful in thy ſight:
" Thou mak'ſt the gloomy face of nature gay,
" Giv'ſt beauty to the ſun, and pleaſure to the day.

CHAP. LXIX.

ON IDLENESS.

ACTION keeps the ſoul in conſtant health, but idleneſs corrupts and ruſts the mind; for, a man of great abilities may, by negligence and idleneſs, become ſo mean and deſpicable, as to be an incumbrance to ſociety and a burden to himſelf.

Idleneſs is a kind of palſy in the mind, ſo much the more dangerous as it is ſcarce ever cured without producing ſome diſorder. Man was created for action. He muſt, of neceſſity, be continually employed; and, if it is not in doing good, he is infallibly led to do evil. Idleneſs has this quality in common with ſtanding waters, that, as *they* generally produce ſerpents, *it* commonly begets vices.

One aſking a lazy young fellow what made him lie in bed ſo long? I am employed, ſays he, in hearing counſel every morning. Induſtry adviſes me to get up, Sloth to lie ſtill; and ſo they give me twenty reaſons *for* and *againſt*. It is my part, as an impartial judge, to hear all that can be ſaid

on both ſides; and, by the time the cauſe is over, dinner is ready.

How many live in this world as uſeleſs as if they had never been born? They paſs through life like a bird through the air, and leave no track behind them; waſte the prime of their days in thinking what they ſhould do, and come to a period without doing any thing!

CHAP. LXX.

A NOBLE INSTANCE OF GENEROSITY.

THE Elizabeth, an Engliſh ſhip of war, would infallibly have been loſt in the ſhoals on the coaſt of Florida, in the year one thouſand ſeven hundred and forty-ſix, had not Captain Edwards ventured into the Havannah. "I come," ſaid the captain to the governor, "to deliver up my ſhip, my ſailors, my ſoldiers, and myſelf, into your hands. I only aſk the lives of my men."—"No," ſaid the Spaniſh commander, "I will not be guilty of ſo diſhonourable an action. Had we taken you in fight, in open ſea, or upon our coaſts, your ſhip would have been ours, and you would be our priſoners. But, as you are driven by ſtreſs

of weather, and are come hither for fear of being caſt away, I do and ought to forget that my nation is at war with yours. You are men, and ſo are we. You are in diſtreſs, and have a right to our pity. You are at liberty to unload and refit your veſſel; and, if you want it, you may trade in this port to pay your charges. You may then go away, and you will have a paſs to carry you ſafe beyond the Bermudas. If, after this, you are taken, you will be a lawful prize; but, at this moment, I ſee, in Engliſhmen, only ſtrangers, for whom humanity claims our aſſiſtance."

CHAP. LXXI.

PITY.

IN the happy period of the golden age, when all the celeſtial inhabitants deſcended to the earth, and converſed familiarly with mortals, among the moſt cheriſhed of the heavenly powers were twins, the offspring of Jupiter, Love and Joy. Wherever they appeared, the flowers ſprang up beneath their feet, the ſun ſhone with a brighter radiance, and all nature ſeemed embelliſhed with their preſence.

ſence. They were inſeparable companions, and their growing attachment was favoured by Jupiter, who had decreed, that a laſting union ſhould be ſolemnized between them as ſoon as they were arrived at maturer years.

But, in the mean time, the ſons of men deviated from their native innocence. Vice and Ruin overran the earth with giant ſtrides; and Aſtrea, with her train of celeſtial viſitants, forſook their polluted abodes. Love alone remained, having been ſtolen away by Hope, who was his nurſe, and conveyed by her to the foreſts of Arcadia, where he was brought up among the ſhepherds. But Jupiter aſſigned him a different partner, and commanded him to eſpouſe Sorrow, the daughter of Até. He complied with reluctance; for, her features were harſh and diſagreable, her eyes ſunk, her forehead contracted into perpetual wrinkles, and her temples covered with a wreath of cypreſs and wormwood. From this union ſprang a virgin, in whom might be traced a ſtrong reſemblance to both her parents; but the ſullen and unamiable features of her mother were ſo blended with the ſweetneſs of her father, that her countenance, though mournful, was highly pleaſing. The maids and ſhepherds of the neighbouring plains gathered round and called her Pity. A red-breaſt was ob-

ſerved to build in the cabin where ſhe was born; and, while ſhe was yet an infant, a dove, purſued by a hawk, flew into her boſom.

This nymph had a dejected appearance, but ſo ſoft and gentle a mien, that ſhe was beloved to a degree of enthuſiaſm. Her voice was low and plaintive, but inexpreſſibly ſweet; and ſhe loved to lie four hours together on the banks of ſome wild and melancholy ſtream, ſinging to her lute. She taught men to weep; for, ſhe took a ſtrange delight in tears; and often, when the virgins of the hamlet were aſſembled at their evening ſports, ſhe would ſteal in amongſt them, and captivate their hearts by her tales full of a charming ſadneſs. She wore on her head a garland, compoſed of her father's myrtles, twiſted with her mother's cypreſs.

One day, as ſhe ſat muſing by the waters of Helicon, her tears by chance fell into the fountain; and, ever ſince, the Muſes' ſpring has retained a ſtrong taſte of the infuſion. Pity was commanded by Jupiter to follow the ſteps of her mother through the world, dropping balm into the wounds ſhe made, and binding up the hearts ſhe had broken. She follows with her hair looſe, her boſom throbbing, her garments torn by the briers, and her feet bleeding with the roughneſs of the

path.

path. The nymph is mortal; for, her mother is ſo; and, when ſhe has fulfilled her deſtined courſe upon the earth, they ſhall both expire together, and Love be again united to Joy, his immortal and long-betrothed bride.

CHAP. LXXII.

OSSIAN'S THOUGHTS ON THE SHORTNESS OF HUMAN LIFE.

DESOLATE is the dwelling of Moina, ſilence in the houſe of her fathers. Raiſe the ſong of mourning over the ſtrangers. One day we muſt fall; and they have only fallen before us.—Son of mortality! why art thou proud of thy ſplendid hall? Thou lookeſt from thy tower to day; but ſoon will the blaſt of the deſert come. It howls in thy empty court, and whiſtles over thy half-worn ſhield.

How long ſhall we weep over the brave, or pour our tears on their graves! The mighty will not return; nor will our champions riſe in their ſtrength. The valiant muſt fall one day, and be no more known.

Where are our fathers, O warriors, the chiefs of the times of old! They are ſet, like ſtars that have ſhone. We only hear the ſound of their praiſe. But they were renowned in their day, and the terror of other times. Thus ſhall we paſs, O warriors, in the day of our fall. Then let us be renowned while we may; and leave our fame behind us, like the laſt beam of the ſun, when he hides his red head in the weſt.

CHAP. LXXIII.

ON THE POLITENESS OF LOUIS XIV.

NEVER did any one better accommodate his diſcourſe, his ſmiles, or even his looks, than Louis XIV. As he ſpoke little, if he addreſſed his diſcourſe to any individual, it was regarded as a particular honour. He never ſuffered any thing diſobliging to eſcape him. Never was there any man ſo naturally polite, nor any one whoſe politeneſs was ſo well regulated to ſuit the age, merit, and perſons, he ſpoke to. He never paſſed a woman, even of the loweſt order, without raiſing his hat; to ladies of a higher rank he took it off entirely.

tirely. If he ſpoke to them, he did not put it on again until he had quitted them. For perſons of title he kept his hat either in the air, or at his ear; for thoſe of an infant order, he contented himſelf with putting his hand to it; to princes of the blood he took it off entirely. At ſupper, he uſed to raiſe himſelf half up to every lady who arrived; but, towards the cloſe of his life, this fatigued him, and the ladies, who were invited, avoided coming in after ſupper was begun. If they made him wait for any thing when he was dreſſing, he never ſhewed the leaſt impatience. He was exact in his hours through the day; and if, when he rode out, he returned an hour ſooner than he had appointed, he never complained if the captain of the guard was not at his quarters. "It was my fault," ſaid he, "to have come before my time."

Louis was too familiar with his principal ſervants. They were conſequently very inſolent. He was deſirous that much reſpect ſhould be paid to them; and the courtiers regulated themſelves accordingly. Having one day ſent one of his footmen to carry a letter to the Duke de Montauban, who was then at one of his country-houſes near Paris, the duke made the man dine with him, and afterwards attended him to the court of his houſe.

Self-love and fondneſs for flattery always furniſhed means to his miniſters to govern him, and lead him to whatever they choſe. As he pretended to know every thing, the great ſecret of pleaſing him was to appear to learn all from him; and never did his miniſters more completely rule than when they ſeemed to be governed by him. Thus he always took care to chooſe perſons of moderate abilities, as he flattered himſelf he could direct and form them. He was always fearful of diſtinguiſhed and acknowledged talents, becauſe he thought they might be made uſe of to govern him. From this aroſe all the injudicious choices he made in the latter part of his reign.

CHAP. LXXIV.

ON TRUTH AND SINCERITY.

TRUTH is the bond of union and the baſis of human happineſs. Without this virtue, there is no reliance upon language, no confidence in friendſhip, and no ſecurity in promiſes or oaths.

"Truth is always conſiſtent with itſelf," ſays Doctor Tillotſon, "and needs nothing to help it out.

out. It is always near at hand, and ſits upon our lips, and is ready to drop out before we are aware. Whereas a lie is troubleſome, and ſets one's invention on the rack; and one trick needs a great many more of the ſame kind to make it good."

Sincerity is the parent of Truth, and the characteriſtic of an honeſt man. She is the ſurety of her words, and has no occaſion for any witneſs to her proteſtations. She contains in herſelf ſeveral virtues; for, ſhe abhors a lie, and is no flatterer. Her promiſes are ſure, and there is not the leaſt room to doubt the veracity of what ſhe advances. She is never in the wrong, and nothing but pureſt truth comes out of her mouth. She is ſoon brought to light; for, the clouds of diſſimulation are her oppoſite extremes. She fears no enemies; for, virtue is her ſtedfaſt friend. She is baniſhed from courts, and unknown to the great. Her chief habitation is the cottage, and the ſhepherd's homely hut. She ſprings from the heart, and dwells on the lips. But, ſince Malice has found means to brand her with the name of Stupidity, ſhe ſeems to have abandoned the world, and left Falſehood and Deceit behind to triumph.

CHAP.

CHAP. LXXV.

ON THE RESURRECTION AND ASCENSION OF CHRIST.

OUR Saviour, having died upon the croſs, was buried, by Joſeph of Arimathea, in a new tomb, "which had been hewn out of a rock, and in which never man was laid:" And, as he had foretold, that "after three days he would riſe again," the chief-prieſts and rulers of the Jews, in order to prevent any deception and impoſition, "made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch." But, notwithſtanding all their precaution, on the third day the ſeal was broken, the ſtone rolled away, and the body of Jeſus was gone. He aroſe in the preſence, and to the great amazement, of the Roman guard, "who ſhook, and became as dead men;" ſome of whom, after they had recollected themſelves, went into the city, and ſhewed unto the chief prieſts all the particular circumſtances of this awful tranſaction.

Our Lord appeared to his diſciples, after he was riſen, not once only, but often; not in a haſty tranſient way, but for a conſiderable time together. He travelled with them; diſcourſed with them;

them; ate and drank with them; ſhewed them his hands and his feet, and the marks of thoſe wounds which he had received on the croſs. And, when one of them refuſed to believe on the teſtimony of the reſt, and required a particular kind of conviction, he condeſcended to ſatisfy his overſcrupulous diſciple, ſaying unto him, "reach hither thy finger, and examine my hands; and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs but believing."

When he had fully convinced the apoſtles, "by many infallible proofs," of the reality of his reſurrection, and given them all neceſſary directions for the diſcharge of their office, he led them out to Bethany; where, while he was in the midſt of them, inſtructing and bleſſing them, he was parted from them; and, while they beheld him, and their eyes were fixed on him, he was carried up by a ſlow gradual aſcent, till a bright cloud received him out of their ſight. Thus he aſcended into heaven, where he ſat down at the right hand of God; that is, "was crowned with glory and honour; angels, authorities, and powers, being made ſubject unto him." There he ſtill carries on the gracious deſign for which he came into the world, and "ever liveth to make interceſſion for us." There he reigns, the animating, though inviſible,

head

head of the church, which he founded upon earth, and which he will cherish and support "even to the end of the world." And thence he will return, with power and glory, to judge the whole human race, and to dispense the blessings of eternity.

The resurrection and ascension of Christ fully vindicate the integrity of his character, and justify his claim as the Son of God and Saviour of the world. With what pleasure, therefore, should we remember a risen and exalted Redeemer! With what satisfaction may we put ourselves under his protection! With what entire confidence may we rest in his promises!—"I am going," says he, "to prepare a place for you, that, where I am, there ye may be also.—Because I live, ye shall live also."

CHAP. LXXVI.

STORY OF AN EMPEROR OF MOROCCO.

WHEN Don Sebastian, King of Portugal, had invaded the territories of Muly Moluc, emperor of Morocco, in order to dethrone him

him and ſet his crown upon the head of his nephew, Moluc was wearing away with a diſtemper, which he himſelf knew was incurable. However, he prepared for the reception of ſo formidable an enemy. He was indeed ſo far ſpent with his ſickneſs, that he did not expect to live out the whole day, when the laſt deciſive battle was given. But, knowing the fatal conſequences that would happen to his children and people, in caſe he ſhould die before he put an end to that war, he commanded his principal officers, that, if he died during the engagement, they ſhould conceal his death from the army, and that they ſhould ride up to the litter, in which his corpſe was carried, under pretence of receiving orders from him as uſual.

Before the battle began, he was carried through all the ranks of his army in an open litter, as they ſtood drawn up in array, encouraging them to fight valiantly in defence of their religion and country. Finding afterwards the battle to go againſt him, though he was very near his laſt agonies, he threw himſelf out of his litter, rallied his army, and led them on to the charge; which afterwards ended in a complete victory on the ſide of the Moors.

He had no ſooner brought his men to the engagement, but, finding himſelf utterly ſpent, he

was

was replaced in his litter, where, laying his finger on his mouth to enjoin ſecrecy to his officers who ſtood about him, he died a few moments after, in that poſture, almoſt without a groan.

CHAP. LXXVII.

ON THE NIGHT.

EVERY object, a little while ago, glared with light; but now darkneſs comes on apace. In the meadows, all was jocund and ſportive; but now the gameſome lambs are grown weary of their frolics, and the tired ſhepherd has impoſed ſilence on his pipe. In the branches all was ſprightlineſs and ſong; but now the lively green is wrapt in deſcending glooms, and no tuneful airs are heard, but only the plaintive ſtock-dove cooing mournfully through the grove.—Should I now be vain and trifling, the heavens and earth would rebuke my unſeaſonable levity. Therefore, be theſe moments devoted to thoughts, ſedate as the cloſing day, ſolemn as the face of things. And, indeed, however my ſocial hours are enlivened with innocent pleaſantry, let every evening, in her ſable habit, toll the bell to ſerious conſideration. Nothing

thing can be more proper, for a creature that borders upon eternity, than daily to ſlip away from the circle of amuſements, and adjuſt "the things that belong to his eternal peace."

The darkneſs is now at its height; and I cannot but admire the obliging manner of its taking place. It comes not with a blunt and abrupt incivility, but makes gentle and reſpectful advances. A ſudden tranſition, from the ſplendours of day to all the horrors of midnight, would be both inconvenient and frightful. It would bewilder the traveller in his journey; it would ſtrike the creation with amazement; and, perhaps, be pernicious to the organs of ſight. But twilight, being ſent before as its harbinger, advertiſes us of its approach, and enables us to take ſuitable and timely meaſures for its reception.

Now, the fierce inhabitants of the foreſt forſake their dens. Now, the prowling wolf, like a murderous ruffian, beſets the innocent ſheep. The fox, like a crafty felon, ſteals to the thatched cottage, and carries off the feathered booty.—Happy for the world, were theſe the only deſtroyers that walk in darkneſs. But, alas! there are ſavages in human ſhape. The ſons of violence make choice of this ſeaſon to perpetrate the moſt outrageous acts of wrong and robbery. Now, crimes, that

hide

hide their odious heads in day, haunt the ſeats of ſociety, and ſtalk through the gloom with audacious front. And are they then concealed? No, truly. An eye, keener than the lightning's flaſh and brighter than ten thouſand ſuns, beholds their conduct. Their thickeſt ſhades are *beaming day* to the jealous Inſpector and ſupreme Judge of human actions. Deluded creatures! have ye not heard, "that clouds and darkneſs are his majeſtic reſidence?" In that very gloom, to which you flee for covert, he erects his throne. What you reckon your ſcreen is the bar of his tribunal.

CHAP. LXXVIII.

A STORY CONCERNING INDUSTRY.

THE Jews have a ſaying among them, that "He, who does not bring his ſon up to ſome buſineſs, makes him a thief." Idleneſs they look on as the ground of all evil, whether public or private; for, the mind of man will be employed, and, rather than do nothing, it will work miſchief.

The Parthians were ſuch enemies to idleneſs, that they did not ſuffer their children to eat till they had gone through their exerciſes, or done ſome-

ſomething which might contribute to the health of their bodies or improvement of their minds.

Solon introduced a ſevere law into his common-wealth againſt idleneſs, and the judges were very vigilant in enquiring into the life and manners of every particular ſubject and in ſeeing this law put in execution, as appears from the following ſtory.

"There were at Athens two poor young men, who took pleaſure in reading, in order to acquire wiſdom and knowledge. They had no viſible means of ſupport, yet they kept up their fleſh and colour, looked hale, well, and in good caſe. The judges had information given them of the retired life of theſe two, and that it did not appear they had any thing to maintain them; conſequently, as they could not live without ſuſtenance, they muſt have ſome clandeſtine means of ſubſiſting. On this information, the young men were ſummoned before the judges, and ordered to anſwer to the charge. One of the accuſed ſaid, that little credit was given to what a man could urge in his own defence, becauſe it was natural to think, that every criminal would either deny or extenuate the crime he was charged with; and, as the teſtimony of a diſintereſted perſon was not liable to ſuſpicion, he deſired a certain baker, whom he named, might be ſummoned, in order to anſwer for him. The

baker

baker declared, that the young men under examination took it by turns to grind his corn every night; and that, for the night's work, he every morning paid the young man, who ground at his mill, a drachma, or groat. The judges, ſurpriſed at their abſtinence and induſtry, ordered a reward of two hundred drachmas to be paid them out of the public treaſury.

How happy would it be for us, if there were laws againſt *idleneſs*, and which ſhould oblige every man to give an account of his time, and be anſwerable for his way of life! How many cheats and *ſharpers*, who live by defrauding the unwary public, would be obliged to lay aſide the name of gentlemen, and work for their livelihood in an honeſt manner!

CHAP. LXXIX.

STORY OF A FRENCH OFFICER.

AS the widow of a Neapolitan nobleman ſtood one day careſſing her infant ſon in the open window of an apartment which hung over the river Volturna, the child, with a ſudden ſpring, leaped from her arms into the flood below, and

and diſappeared in a moment. The mother, being ſtruck with inſtant ſurpriſe, in order to ſave the child, plunged in after him; but, far from being able to aſſiſt the infant, ſhe herſelf with great difficulty eſcaped to the oppoſite ſhore, juſt when ſome French ſoldiers were plundering the country on that ſide, who immediately made her their priſoner. One of the officers afterwards married her; he roſe to the higheſt poſts; they lived together, and were happy.

After an interval of ſeveral years, the troops which he commanded having met with a repulſe, he was obliged to take ſhelter in the city where he had lived with his wife. Here they ſuffered a ſiege, and the city at length was taken. Few hiſtories can produce more various inſtances of cruelty than thoſe which the French and Italians at that time exerciſed upon each other. It was reſolved by the victors, upon this occaſion, to put all the French priſoners to death, but particularly the huſband of the unfortunate Neapolitan lady, as he was principally inſtrumental in protracting the ſiege.

Theſe determinations were, in general, executed almoſt as ſoon as reſolved upon. The captive ſoldier was led forth, and the executioner, with his ſword, ſtood ready; while the ſpectators, in

gloomy

gloomy ſilence, awaited the fatal blow, which was only ſuſpended till the general, who preſided as judge, ſhould give the ſignal. It was in this interval of anguiſh and expectation, that the lady came to take her laſt farewel of her huſband and deliverer, deploring her wretched ſituation, and the cruelty of fate, that had ſaved her from periſhing by a premature death, in the river Volturna, to be the ſpectator of ſtill greater calamities. The general was ſtruck with pity at her diſtreſs, but with ſtill ſtronger emotions, when he heard her mention her former dangers. He was her ſon, the very infant for whom ſhe encountered ſo much danger. He acknowledged her at once as his mother, and fell at her feet. The reſt may be eaſily ſuppoſed. The captive was ſet free; and all the happineſs, which the nobleſt ſentiments and affections could inſpire, enſued.

CHAP.

CHAP. LXXX.

ON THE ESTABLISHMENT OF CHRISTIANITY.

THE apoſtles were perſons choſen by our Saviour, upon his firſt entrance on his public miniſtry, to be witneſſes of the purity of his life, of the doctrines he ſhould teach, and of the miracles he ſhould perform. They appear to have been always preſent with him. They heard all his words, and ſaw all his works; and, therefore, they could not have been deceived. Did they not know that they had attended him through his whole miniſtry? Did they not know, that they had familiarly converſed with him; and that he made the blind to ſee, the deaf to hear, the lame to walk, and the dead to live? Did they not know that he was perſecuted, condemned, and crucified?

They had the ſame evidence too of his reſurrection from the grave. They knew him to be the very perſon with whom they had formerly converſed. Their ears, eyes, and hands, convinced them, that it was their maſter, who had died upon the croſs.

It cannot poſſibly be ſaid, that a proſpect of acquiring riches and honours might induce the apoſtles to deceive mankind. There is no diſcovery

of any inſtance of this ſort in their writings. On the contrary, they appear to have a contempt for riches, to renounce all ſelf-intereſt, and every worldly conſideration. Inſtead of ſoothing the paſſions and prejudices of men, they preached plain naked truths, which were often diſagreeable to their hearers; and, inſtead of courting the mighty and the noble, who might raiſe them to power and affluence, they preached to the poor, who could do nothing for their advantage.

The apoſtles began to publiſh the goſpel in the city of Jeruſalem, and to confirm their doctrine by miracles. At firſt they preached only in Judea, and to none but Jews. But, God having made known to them, that the Chriſtian religion ought to be taught to all men, they went to preach the goſpel throughout the world.

The ſubſtance of the doctrine, which the apoſtles preached, is as follows: "That there is but one God, who created heaven and earth;—that the true God, whom the world did not ſufficiently know before, had made himſelf known to men by Jeſus Chriſt, his Son;—that this Jeſus, who was crucified by the Jews, was riſen again;—that he was the Saviour of the world, and the Judge of all men;—and that all thoſe, who believed in him, and obeyed his laws, ſhould be happy for ever.

This doctrine was preached by the apoſtles with ſuch wonderful ſucceſs, that in a few years Chriſtianity was eſtabliſhed in the principal parts of the world.

As for the Jews, they were deſtroyed, and driven out of their country, forty years after the death of our Lord. The city of Jeruſalem was taken by the Romans, and, with the temple there, laid in ruins, as Jeſus Chriſt had expreſsly foretold. The Jews were diſperſed throughout the world, and continue ſo to this day.

CHAP. LXXXI.

STORY OF MR. DORVILLE AND HIS CHILDREN.

MR. DORVILLE, a rich manufacturer, was the moſt inveterate enemy to idleneſs. He not only dedicated the whole day to labour himſelf, but took care alſo to have every perſon of his family employed in the ſame manner. He was liberal to all, whom age or infirmity had rendered incapable of work, but implacable toward thoſe idle vagabonds, who, with the advantages of health and ſtrength, came to beg at his door. He would

ask them why they did not work; and, if they excused themselves by saying that they could get no employment, he would *offer* it them in his *manufacture*; but, after once refusing it, they durst never more approach his presence.

He never suffered a bale of goods either to be packed up, or opened, without obliging his two sons, Francis and Robert, to put their hands to it. He had a large garden behind his house, in which he made them both work under the direction of his gardener; and, during winter, he would employ them in turning, and other works of ingenuity. His three daughters, also, had no time allowed them for idleness. They had the charge of the domestic œconomy, with every other occupation suitable to their sex.

The better to excite their industry, Mr. Dorville paid each for his work; and those amongst them, who had distinguished themselves by their activity, had an extraordinary reward. These little perquisites they had the liberty of laying out in their own pleasures and amusement.

No quarrels nor ill humours were ever heard in this family. They enjoyed perfect health, and each day brought with it new pleasures, by making them taste the sweets of their own labours.

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If the boys preſented to their ſiſters a noſegay of carnations or hyacinths, they received from them, in return, either embroidered ruffles, purſes, or ſtrings for their canes or watches, all the work of their induſtrious hands. If their deſerts were furniſhed by the fruits of the young trees, which they had planted and grafted themſelves, they had the ſatisfaction to hear their parents praiſe them, by acquainting their gueſts to whom they owed their regale; at which each would take his glaſs, and the company in chorus drank to the health of the little gardeners.

Seven days in the year were celebrated as feſtivals in the family. Theſe were the birth-days of each of the children, and thoſe of their father and mother. Pleaſure and mutual tenderneſs reigned on theſe occaſions; particularly on the birth-days of their parents, when they generally gave an entertainment to the children, to which they invited their young acquaintance. The feaſt always ended in a ball, at which youthful vivacity, heightened by muſic, animated every look and motion, whilſt their fond parents beheld, with tranſports of joy, their playful gaiety and natural graces.

Mr. Dorville always roſe early; and, when the weather was fine, generally amuſed himſelf with a walk into the country, and took with him thoſe

of his children, who the day before had been moſt diligent and attentive to their work. One morning, Mr. Dorville took Francis with him to the top of a hill, whence they had a view of the ſurrounding country. It was in the beginning of the ſpring. The meadows, which but a month before were buried in ſnow, now diſplayed the moſt lively verdure. The woods were covered with tender foliage, and the fruit-trees adorned with the gayeſt bloſſoms. The harſh whiſtling of the north wind no more grated on the ear. Nothing was heard around but the ſweet warbling of birds. Young lambs and playful colts were ſeen ſporting in the rich paſture-grounds. Echo reſounded with the chearful ſong of the labourer, as he trod the furrowed land. The roads were filled with troops of country people; ſome conducting their waggons loaded with corn, wine, and other merchandiſe; others carrying on their ſhoulders baſkets filled with herbs and flowers.

Francis, affected by this ſcene, felt his heart ſo elated with chearfulneſs, that, throwing himſelf into the arms of his father, he exclaimed, "I cannot expreſs the pleaſure which this moment affords me!"

CHAP. LXXXII.

USEFUL ADVICE TO YOUNG PEOPLE, ILLUSTRATED BY STORIES.

WHATEVER employment you follow, with perſeverance and aſſiduity, will be your ſupport in youth and comfort in age. In learning the uſeful part of every profeſſion, very moderate abilities will ſuffice. Great abilities are not always favourable to the poſſeſſors. Life has been compared to a race; but the alluſion ſtill improves, by obſerving, that the moſt ſwift are ever the moſt apt to ſtray from the courſe.

Be contented with one good buſineſs; for, if you pretend to underſtand two, people will give you employment in neither.

A conjurer and a tailor once happened to converſe together. "Alas! cries the tailor, what an unhappy poor creature am I! If people ever take it into their heads to live without clothes, I am undone; I have no other trade to have recourſe to."—"Indeed, friend, I pity you ſincerely," replies the conjurer: "but, thank heaven, things are not ſo bad with me; for, if one trick ſhould fail, I have a hundred tricks more for them yet.

However, if at any time you are reduced to beggary, apply to me, and I will relieve you." A famine overſpread the land. The tailor made a ſhift to live, becauſe his cuſtomers could not be without clothes; but the poor conjurer, with all his hundred tricks, could find none that had money to throw away. It was in vain that he promiſed to eat fire or to vomit pins; no ſingle creature would relieve him, till he was at laſt obliged to beg from the very tailor whoſe calling he had formerly deſpiſed.

Nothing is more fatal to fortune than pride and reſentment. If you muſt reſent injuries at all, at leaſt ſuppreſs your indignation till you become rich; and then ſhew away. The reſentment of a poor man is like the efforts of a harmleſs inſect to ſting; it may get him cruſhed, but cannot defend him.

Once upon a time a gooſe fed its young by the ſide of a pond; and a gooſe, in ſuch circumſtances, is always extremely proud. If any other animal, without the leaſt deſign to offend, happened to paſs that way, the gooſe was immediately at it. The pond, ſhe ſaid, was hers, and ſhe would maintain her right in it, and ſupport her honour, while ſhe had a bill to hiſs or a wing to flutter. In this manner, ſhe drove away ducks, pigs, and chicken;

ken; nay, even the inſidious cat was ſeen to ſcamper. A lounging maſtiff, however, happened to paſs by, and thought it no harm, if he ſhould lap a little of the water, as he was thirſty. The guardian gooſe flew at him like a fury, pecked at him with her beak, and flapped him with her feathers. The dog grew angry, and had twenty times a mind to give her a fly ſnap; but, ſuppreſſing his indignation becauſe his maſter was nigh, "What a fool," cries he, "art thou! ſure, thoſe, who have neither ſtrength nor weapons to fight, at leaſt ſhould be civil." So ſaying, he went forward to the pond, quenched his thirſt, in ſpite of the gooſe, and followed his maſter.

Another obſtruction to the fortune of youth is, that, while they are willing to take offence from none, they are alſo equally deſirous of giving no body offence. From this they endeavour to pleaſe all, comply with every requeſt, and attempt to ſuit themſelves to every company; have no will of their own, but, like wax, catch every contiguous impreſſion. By thus attempting to give univerſal ſatisfaction, they at laſt find themſelves miſerably diſappointed. To bring the generality of admirers on our ſide, it is ſufficient to attempt pleaſing a very few.

A painter, of eminence, once reſolved to finiſh a piece which ſhould pleaſe the whole world. When, therefore, he had drawn a picture, in which his utmoſt ſkill was exhauſted, it was expoſed in the public market-place, with directions at the bottom, for every ſpectator to mark with a bruſh, that lay by, every limb and feature which ſeemed erroneous. The ſpectators came, and, in general, applauded; but each, willing to ſhew his talent in criticiſm, ſtigmatized whatever he thought proper. At evening, when the painter came, he was mortified to find the picture one univerſal blot. There was not a ſingle ſtroke, which had not the marks of diſapprobation. Not ſatisfied with this trial, the next day he reſolved to try them in a different manner; and, expoſing his picture as before, deſired that every ſpectator would mark thoſe beauties he approved or admired. The people complied; and the artiſt, returning, found his picture covered with the marks of beauty. Every ſtroke, that had been condemned yeſterday, now received the character of approbation. "Well," ſaid the painter, "I now find that the beſt way to pleaſe all the world is to attempt pleaſing one half of it."

CHAP.

CHAP. LXXXIII.

STORY OF ULYSSES'S DOG.

THE dog is of all animals the moſt faithful and ſagacious. We have many inſtances, both in ancient and modern hiſtory, of the fidelity of theſe creatures, and of ſome of them having been the cauſe of diſcovering their maſter's murder, by obſtinately refuſing to ſtir from his corpſe. They have often ſaved men's lives, by interpoſing againſt thoſe who offered them violence; and have proved both uſeful and faithful guards to their perſons and properties.

Homer tells us, that, after Troy was deſtroyed by the Grecians, Ulyſſes, returning from the ſiege in mean apparel, having gone through various dangers, and been abſent twenty years, was unknown to his queen, and to every one in his palace, except his dog, who recognized him.

——" Forgot by all his own domeſtic crew,
" The faithful dog alone his maſter knew;
" Unfed, unhous'd, neglected on the clay,
" Like an old ſervant, now caſhier'd, he lay.
" Touch'd with reſentment to ungrateful man,
" And longing to behold his ancient lord again,

" Him when he ſaw, he roſe and crawl'd to meet;
" ('Twas all he could,) and fawn'd and lick'd his feet:
" Seiz'd with dumb joy—then, falling by his ſide,
" Own'd his returning lord, look'd up, and died!"

" Hence learn fidelity;—with grateful mind
" Repay the courteous; to your friends be kind:
" Whatever fortune on your life attend,
" The beſt of treaſures is *a faithful friend*."

Gratitude and fidelity to our friends are the beſt qualities that can adorn our nature. There is nothing, indeed, in which a perſon ſhould be more cautious and deliberate than in the choice of a friend; but, having once choſen him, he ſhould repoſe in him all manner of confidence, and in his turn keep his ſecrets, and be ever ready to do him any ſervice, that is conſiſtent with the rules of religion and virtue. He, that requires any thing contrary to theſe, can never be a true friend; for, properly ſpeaking, no friendſhip can exiſt that is not founded on a virtuous baſis. It is only a connection of intereſt, which the firſt puff of adverſe fortune will blow away, and ſcatter to the winds of heaven.—But, when you have really got a true friend,

" Grapple him to your ſoul with hooks of ſteel."

Abide by him alike in proſperity and adverſity, and let no change of circumſtances alter your regards

gards or ſervices; ſo may you expect aſſiſtance in the hour of diſtreſs, and a comforter in the day of trouble.

CHAP. LXXXIV.

THE FIRST LESSON OF CYRUS.

IT is reported of Cyrus, when young, that, being aſked what was the firſt thing he learned, he anſwered, "*To tell the truth*;" which is indeed,

"Though no ſcience, fairly worth the ſeven."

When the wiſe men were commanded, by the king, to declare what was the ſtrongeſt power upon earth, ſuch as exceeded even that of the monarch himſelf, they were all at a loſs for an anſwer. At laſt the prophet Daniel was conſulted, who, being endowed with wiſdom from on high, anſwered, that *truth* was the ſtrongeſt; and ſupported his aſſertion by ſuch weighty arguments, that nobody could controvert them. Thus his underſtanding was approved by the king, and all the ſages were humbled in his preſence.

"Whate'er

" Whate'er betides through life's dark dangerous way,
" If *truth* directs, you cannot go aſtray."

Of all the qualities that adorn the human mind, truth is the moſt reſpectable. It is a rich, though a ſimple, ornament; and he who is not poſſeſſed of it, let his rank and qualities be what they may, will be for ever deſpicable in the ſight of all the good and wiſe.

We are naturally led to diſlike thoſe who are always intent upon deceiving. Whereas, on the contrary, we make no ſcruple to confide in thoſe who are ſincere, becauſe we know ourſelves to be ſafe in their hands. They will be either conſtant friends or open enemies; and even if, through human frailty, they are ſometimes led into errors, yet their generous acknowledgment of them makes amends, in a great degree, and is a good token of their avoiding them for the future.

" Where Truth is found, bright Virtue ſtill reſides,
" And equal juſtice every action guides.
" In the pure heart and ſpotleſs mind ſhe reigns,
" And with mild power her happy ſway maintains;
" The attribute of God himſelf confeſt,
" That ſtamps his image on the human breaſt."

CHAP.

CHAP. LXXXV.

STORIES RELATING TO EXERCISE AND TEMPERANCE.

THERE is a ſtory, in the Arabian Night-Tales, of a king who had long languiſhed under an ill habit of body, and had taken abundance of remedies to no purpoſe. At length, ſays the fable, a phyſician cured him by the following method. He took a hollow ball of wood, and filled it with ſeveral drugs; after which, he cloſed it ſo artificially, that nothing appeared. He likewiſe took a mall, and, after having hollowed the handle, and that part which ſtrikes the ball, he incloſed in them ſeveral drugs, after the ſame manner as in the ball itſelf. He then ordered the ſultan, who was his patient, to exerciſe himſelf early in the morning with theſe inſtruments, ſo prepared, till ſuch time as he ſhould perſpire. The ſtory tells us, that the virtue of the medicines, perſpiring through the wood, had ſo good an influence on the ſultan's conſtitution, that they cured him of an indiſpoſition, which all the compoſitions he had taken inwardly had not been able to remove.

This

This eaſtern allegory is finely contrived to ſhew us how beneficial bodily labour is to health, and that exerciſe is the moſt effectual phyſic.

Phyſic, for the moſt part, is nothing elſe but the ſubſtitute of exerciſe or temperance. Medicines are indeed abſolutely neceſſary in acute diſtempers, which cannot wait the ſlow operations of theſe two great inſtruments of health; but, did men live in an habitual courſe of exerciſe and temperance, there would be but little occaſion for them. Accordingly we find, that thoſe parts of the world are the moſt healthy where they ſubſiſt by the chace; and that men lived longeſt, when their lives were employed in hunting, and when they had little food beſides what they caught. Bliſtering and bleeding are ſeldom of uſe but to the idle and intemperate; as all thoſe inward applications, which are ſo much in practice among us, are, for the moſt part, nothing elſe but expedients to make luxury conſiſtent with health. The apothecary is perpetually employed in countermining the cook and the vintner.

It is ſaid of Diogenes, that, meeting a young man, who was going to a feaſt, he took him up in the ſtreet, and carried him home to his friends, as one who was running into imminent danger had not he prevented him. What would the philoſo-

pher

pher have ſaid, had he been preſent at the gluttony of a modern meal? Would not he have thought the maſter of the family mad, and have begged the ſervants to tie down his hands, had he ſeen him devour fowl, fiſh, and fleſh; ſwallow oil and vinegar; wines and ſpices; throw down ſallads of twenty different ſorts of herbs; ſauces of a hundred ingredients; confections and fruits of numberleſs ſweets and flavours? For my part, when I behold a faſhionable table ſet out in all its magnificence, I fancy that I ſee gouts and dropſies, fevers and lethargies, with other innumerable diſtempers, lying in ambuſcade among the diſhes.

Nature delights in the moſt plain and ſimple diet. Every animal, but man, keeps to one diſh. Herbs are the food of this ſpecies, fiſh of that, and fleſh of a third. But man falls upon every thing that comes in his way; ſcarce a berry or a muſhroom can eſcape him.

It is impoſſible to lay down any determinate rule for temperance, becauſe what is luxury in one may be temperance in another. An eminent phyſician gives the following advice: "Make your whole repaſt out of one diſh, and ſeldom indulge in a ſecond. At the ſame time, abſtain from all ſauces, or at leaſt from ſuch as are not the moſt

plain

plain and ſimple. Young people ought never to taſte ſauces of any kind."

It is obſerved by two or three ancient authors, that Socrates, notwithſtanding he lived in Athens during the great plague, which has made ſo much noiſe through all ages, and has been celebrated, at different times, by the moſt eminent authors; I ſay, notwithſtanding that he lived in the time of this devouring peſtilence, he never caught the infection; which thoſe writers unanimouſly aſcribe to the uninterrupted temperance which he always obſerved.

But the moſt remarkable inſtance of the efficacy of temperance, towards the procuring of long life, is what we meet with in a little book, publiſhed by Lewis Carnaro, the Venetian; which I rather mention becauſe it is of undoubted credit, as the late Venetian ambaſſador, who was of the ſame family, atteſted more than once, in converſation, when he reſided in England. Carnaro, who was the author of the little treatiſe above mentioned, was of an infirm conſtitution till about forty, when, by obſtinately perſiſting in an exact courſe of temperance, he recovered a perfect ſtate of health; inſomuch, that at fourſcore he publiſhed his book, which has been tranſlated into Engliſh, under the title of *Sure and Certain Methods of obtaining*

taining a Long and Healthy Life. He lived to give a third or fourth edition of it; and, after having paſſed his hundredth year, died without pain or agony, and like one who falls aſleep.

CHAP. LXXXVI.

ON THE FOUR SEASONS.

COLD Winter, wrapt in furs, reſigns his ſeat, and turns aſide his withered face. The ſmiling countenance of Spring ſucceeds, when warm gentle gales begin to blow, and ſoft deſcending ſhowers moiſten the earth. The ground is covered with young verdant flowers, ſuch as the violet, the cowſlip, and the daiſy. The trees put forth green buds, and deck themſelves with bloſſoms. The birds fill every grove with melody, and join in pairs to build their little neſts, with great induſtry and ſurpriſing art, which unlucky boys often deſtroy. The careful farmer now plows his field, caſts his grain into the earth, and waits for harveſt. Now the tender lambs ſkip over the graſs in wanton play; the cuckow ſings, and univerſal nature ſeems to rejoice.

———" Forth

" Forth in the pleaſing ſpring
" God's beauty walks, his tenderneſs and love.
" Wide flush the fields; the ſoftening air is balm;
" Echo the mountains round; the foreſt ſmiles;
" And every ſenſe, and every heart, is joy."

Summer ſucceeds. The ſun now darts his beams with greater force, and lengthens out the day. The flocks and herds, unable to endure the ſcorching heat, retire beneath the ſhade of ſome large ſpreading tree.

Early in the morning, the careful mower, walking forth with his ſcythe on his ſhoulder, goes into the meadow, and with a ſweeping ſtroke cuts down the graſs. The chearful hay-makers, with fork and rake, ſoon follow him. They toſs, and turn, and ſpread, the new-mown hay, or raiſe it into cocks; while the laugh, and joke, and merry tale, or ſong, echo the meadow round. The ſilent angler, on the river's brink, betrays the fiſhes with his baited hook. But, ſee! the face of heaven is overcaſt; black clouds ariſe, hoarſe thunder at a diſtance firſt is heard, and ſoon the glaring flaſh, and loud amazing clap burſt over their heads, while from the teeming clouds the ſudden ſhower with violence deſcends.

" Then comes thy glory in the ſummer-months,
" With light and heat refulgent. Then thy ſun

" Shoots

" Shoots full perfection through the ſwelling year.
" And oft thy voice in dreadful thunder ſpeaks;
" And oft, at dawn, deep noon, or falling eve,
" By brooks and groves, in hollow-whiſpering gales."

Autumn comes on. The yellow harveſt tempts the reaper's ſickle, and the glad farmer fills his ſpacious barns with various grain. The ſanguine ſportſmen now traverſe the fields with various inſtruments of death. The wide ſpreading net entangles the fluttering covey; while the fatal gun brings down the frighted partridge, plover, or fine-plumed pheaſant.—But, hark! the cry of the hounds and huntſmen ſtrikes the ear; and, ſee! the bounding ſtag flies over the foreſts. The ſhifts and doublings of the timorous hare, and all the cunning tricksof the fox, are vain. Now in the tangling wood the boy with eagerneſs pulls down the cluſtering nut. The mellow orchard now affords its various fruit; peach, plumb, or nectarine; pear, apple, apricot, or fig. The juicy grape ſwells with its luſcious ſtore, and the large tun overflows with generous wine. Now too the provident laborious bees are robbed of their winter ſtock of honey, hoarded up in waxen cells, and *cruelly murdered.* But, lo! the riſing miſts at morn and evening, the chilling breeze, the falling leaves, and

and the decayed herbage all around, declare the approach of a more ſurly ſeaſon.

It is *Winter*. The trees are all diveſted of their leaves, and ſilent birds ſit penſive on their naked branches. No muſic glads the grove nor verdure clothes the plain. The winds blow cold; the fogs ariſe; and the faint ſun is ſcarcely ſeen or felt. The fur, and the lined waiſtcoat, ſupply warmth to the human race; or round the chearful fire they ſit, and talk, and laugh, and ſing, while through the long dark night the north wind whiſtles and the tempeſt roars. 'Tis keen and chilling froſt. The powers of nature ſeem bound up or dead. The waters, all congealed to ice, admit the crowds of ſliding boys, or bolder youths with ſkates beneath their feet, who ſwiftly ſkim around the level ſurface. The ſnow deſcends, and covers all the whitened plain. The careful farmer feeds his flocks and birds with hay; and the threſher in his barn, from morn to night, purſues the flail's laborious taſk.

" In Winter, awful THOU! with clouds and ſtorms
" Around thee thrown, tempeſt o'er tempeſt roll'd,
" Majeſtic darkneſs! on the whirlwind's wing,
" Riding ſublime, thou bidſt the world adore,
" And humbleſt nature with thy northern blaſt.
" ——————Behold, fond man,
" See here thy pictur'd life! Paſs ſome few years

" Thy

" Thy flow'ring Spring, thy Summer's ardent ſtrength,
" Thy ſober Autumn fading into age,
" And pale concluding Winter comes at laſt,
" And ſhuts the ſcene. Ah! whither now are fled
" Thoſe dreams of greatneſs? thoſe unfolid hopes
" Of happineſs? thoſe longings after fame?
" Thoſe reſtleſs cares? thoſe buſy buſtling days?
" Thoſe gay-ſpent feſtive nights? thoſe veering thoughts,
" Loſt between good and ill, that ſhar'd thy life?
" All now are vaniſh'd! Virtue ſole ſurvives,
" Immortal, never-failing, friend of man,
" His guide to happineſs on high!"—

CHAP. LXXXVII.

CHARACTER OF GENERAL WOLFE.

THE death of General Wolfe was a national loſs, and univerſally lamented. Soldiers may be raiſed, officers will be formed by experience, but the loſs of a genius in war is not eaſily repaired. By nature formed for military greatneſs, his memory was retentive, his judgement deep, and his comprehenſion ſurpriſingly quick, clear, and extenſive. His conſtitutional courage was not only uniform and daring, perhaps to an extreme, but he poſſeſſed alſo that higher ſpecies of it, a ſtrength, ſteadineſs, and activity of mind, which no

no difficulties or dangers could deter. Generous, gentle, friendly, affable, and humane, he was the pattern of the officer and the darling of the ſoldier. His ſublime genius ſoared above the pitch of ordinary minds; and, had his faculties been exerciſed to their full extent, by opportunities and action, and his judgement been fully ripened by age and experience, he would have rivalled the moſt celebrated heroes of antiquity.

CHAP. LXXXVIII.

STORY OF AUGUSTUS CÆSAR AND CINNA.

THERE is perhaps no better way of conquering an enemy than by benefits. In common life, the ſtrongeſt friendſhips have ſometimes been obſerved to take their riſe from the moſt violent enmities, which have been overcome by good offices; by the exerciſe of which, even princes themſelves have triumphed over their moſt inveterate enemies, and made of them the warmeſt friends.

A memorable proof of this is the ſtory of Cinna, who had once concerted the death of Auguſtus Cæſar,

Cæſar, his patron, his emperor, and his friend. Cæſar had quick intelligence of his deſign, and was deliberating what puniſhment he ſhould inflict on him; when the Empreſs Livia entering, and hearing the occaſion, ſaid, "Would Cæſar conquer Cinna, let him do it by benefits. Great ſtateſmen, continued ſhe, muſt act like phyſicians, who, when the accuſtomed remedies loſe their force, try what their contraries will do.—Cinna has received many benefits from you; remind him of them. Add to them by pardoning this offence, and try the effects of clemency. Cinna has it not now in his power to do you any hurt. You know his plot, and are prepared againſt it. But Cinna may, if you can of an enemy make a friend of him, do you much good."

The emperor liked the advice, and immediately ſent for Cinna. When he was come, he made him ſit by him, and ſpoke to him in this manner: "Cinna, I require of you, on your allegiance, to hear me patiently in what I am going to ſay to you. Interrupt me not in my diſcourſe; but, when I have done, make what anſwer you pleaſe, and I will hear you with the ſame attention."

Hereupon the emperor began a long and circumſtantial recital of his favours to him, which he concluded in theſe words.—"You ſee, Cinna, on

a fair ſtate of accounts between us, how greatly you are indebted to my favours; and I muſt add to all, that I pardoned you, and gave you your life, when I once found you even in the enemies tents; that I freely reſtored you to your whole forfeited patrimony, and that I have ſince raiſed you to great honours and high offices in the Roman government. Tell me then, Cinna, what cauſe can you have to wiſh my death, or what provocation to raiſe your ungrateful arms againſt me?' —Cinna at theſe reproaches changed countenance, and was about to make a reply, when the emperor interrupting him, " Be ſilent, Cinna, ſaid he, and know, that I once more give thee thy life. I gave it thee before as an enemy, but now as a traitor and a parricide. Let me, by theſe unbounded favours, at length win thy friendſhip; and be it from this day our only contention, whether you ſhew more gratitude for my pardon, or I more joy for having ſaved ſo valuable a life."—The concluſion of the hiſtory is, that Cinna became the beſt friend Cæſar ever had; and the emperor ſo ſenſible of it, that in his life-time he made him conſul, and at his death his heir.

CHAP.

CHAP. LXXXIX.

THE VISION OF MIRZA.

WHEN I was at Grand Cairo, I picked up ſeveral beautiful pieces of eaſtern compoſition. Among others, I met with one entitled, *The Viſion of Mirza*, which I have read over with great pleaſure. A literal tranſlation of it is as follows.

"On the fifth day of the moon, which, according to the cuſtom of my forefathers, I always keep holy, after having waſhed myſelf, and offered up my morning devotions, I aſcended the high hill of Bagdat, in order to paſs the reſt of the day in meditation and prayer. As I was here airing myſelf on the tops of the mountains, I fell into a profound contemplation on the vanity of human life; and, paſſing from one thought to another, Surely, ſaid I, man is but ſhadow, and life a dream! Whilſt I was thus muſing, I caſt my eyes toward the ſummit of a rock that was not far from me, where I diſcovered one in the habit of a ſhepherd, with a muſical inſtrument in his hand. As I looked upon him, he applied it to his lips, and began to

play. The ſound of it was exceeding ſweet, and wrought into a variety of tunes, that were inexpreſſibly melodious, and altogether different from any thing I had ever heard. They put me in mind of thoſe heavenly airs, which are played to the departed ſouls of good men, upon their firſt arrival in paradiſe, to wear out the impreſſions of the laſt agonies, and qualify them for the pleaſures of that happy place. My heart melted away in ſecret raptures.

" I had been often told, that the rock before me was the haunt of a genius, and that ſeveral had been entertained with muſic who had paſſed by it; but never heard that the muſician had before made himſelf viſible. When he had raiſed my thoughts, by thoſe tranſporting airs which he played, to taſte the pleaſures of his converſation, as I looked upon him like one aſtoniſhed, he beckoned to me, and, by the waving of his hand, directed me to approach the place where he ſat. I drew near with that reverence which is due to a ſuperior nature; and, as my heart was entirely ſubdued by the captivating ſtrains I had heard, I fell down at his feet and wept. The genius ſmiled upon me with a look of compaſſion and affability that familiarized him to my imagination, and at once diſpelled all the fears and apprehenſions with which I approached him.

him. He lifted me up from the ground; and, taking me by the hand, Mirza, ſaid he, I have heard thee in thy ſoliloquies; follow me.

" He then led me to the higheſt pinnacle of the rock, and, placing me on the top of it, 'Caſt thine eyes eaſtward,' ſaid he, and tell me what thou ſeeſt.' 'I ſee,' ſaid I, 'a huge valley, and a prodigious tide of water rolling through it.' 'The valley that thou ſeeſt,' ſaid he, 'is the vale of miſery, and the tide of water that thou ſeeſt is part of the great tide of eternity.' 'What is the reaſon,' ſaid I, 'that the tide I ſee riſes out of a thick miſt at one end, and again loſes itſelf in a thick miſt at the other?' 'What thou ſeeſt,' ſaid he, 'is that portion of eternity which is called time, meaſured out by the ſun, and reaching from the beginning of the world to its conſummation. Examine now, ſaid he, this ſea, which is thus bounded with darkneſs at both ends, and tell me what thou diſcovereſt in it.' 'I ſee a bridge,' ſaid I, 'ſtanding in the midſt of the tide.' 'The bridge thou ſeeſt,' ſaid he, 'is human life; conſider it attentively.' Upon a more leiſurely ſurvey of it, I found that it conſiſted of threeſcore and ten entire arches, with ſeveral broken arches, which, added to thoſe that were entire, made up the number about a hundred. As I was counting the arches, the genius told me, that

this bridge conſiſted at firſt of a thouſand arches; but that a great flood ſwept away the reſt, and left the bridge in the ruinous condition I now beheld it. 'But tell me farther,' ſaid he, 'what thou diſcovereſt on it.' 'I ſee multitudes of people paſſing over it,' ſaid I, 'and a black cloud hanging on each end of it.' As I looked more attentively, I ſaw ſeveral paſſengers dropping through the bridge into the great tide that flowed underneath it; and, upon farther examination, perceived there were innumerable trap-doors that lay concealed in the bridge, which the paſſengers no ſooner trod upon than they fell through them into the tide, and immediately diſappeared. Theſe hidden pit-falls were ſet very thick at the entrance of the bridge, ſo that throngs of people no ſooner broke through the cloud, but many of them fell into them. They grew thinner towards the middle, but multiplied, and lay cloſer together, towards the end of the arches that were entire.

"There were indeed ſome perſons, but their number was very ſmall, that continued a kind of hobbling march on the broken arches; but fell through, one after another, being quite tired and ſpent with ſo long a walk.

"I paſſed ſome time in the contemplation of this wonderful ſtructure, and the great variety of objects

objects which it preſented. My heart was filled with a deep melancholy to ſee ſeveral dropping unexpectedly, in the midſt of mirth and jollity, and catching at every thing that ſtood by them to ſave themſelves. Some were looking up towards the heavens, in a thoughtful poſture, and, in the midſt of their ſpeculation, ſtumbled and fell out of ſight. Multitudes were very buſy in the purſuit of bubbles, that glittered in their eyes, and danced before them; but often, when they thought themſelves within the reach of them, their footing failed, and down they ſunk. In this confuſion of objects, I obſerved ſome with ſcimitars in their hands, who ran to and fro upon the bridge, thruſting ſeveral perſons on trap-doors which did not ſeem to lie in their way, and which they might have eſcaped, had they not been thus forced upon them.

"The genius, ſeeing me indulge myſelf in this melancholy proſpect, told me, I had dwelt long enough upon it. 'Take thine eyes off the bridge,' ſaid he, 'and tell me if thou ſeeſt any thing thou doſt not comprehend.' Upon looking up, 'What mean,' ſaid I, 'thoſe great flights of birds that are perpetually hovering about the bridge, and ſettling upon it from time to time? I ſee vultures, harpies, ravens, cormorants, and, among many other feathered creatures, ſeveral little winged boys, that

perch in great numbers upon the middle arches.' 'Theſe,' ſaid the genius, 'are envy, avarice, ſuperſtition, deſpair, love, with the like cares and paſſions that infeſt human life.'

"I here fetched a deep ſigh. 'Alas,' ſaid I, 'man was made in vain! how is he given away to miſery and mortality! tortured in life, and ſwallowed up in death!' The genius, being moved with compaſſion towards me, bid me quit ſo uncomfortable a proſpect. 'Look no more,' ſaid he, 'on man in the firſt ſtage of his exiſtence, in his ſetting out for eternity; but caſt thine eye on that thick miſt, into which the tide bears the ſeveral generations of mortals that fall into it.' I directed my ſight as I was ordered, and ſaw the valley opening at the farther end, and ſpreading forth into an immenſe ocean, that had a huge rock of adamant running through the midſt of it, and dividing it into two equal parts. The clouds ſtill reſted on one half of it, inſomuch that I could diſcover nothing in it. But the other appeared to me a vaſt ocean, planted with innumerable iſlands, that were covered with fruits and flowers, and interwoven with a thouſand little ſhining ſeas that ran among them. I could ſee perſons dreſſed in glorious habits, with garlands upon their heads, paſſing among the trees, lying down by the ſides

of

of fountains, or reſting on beds of flowers; and could hear a confuſed harmony of ſinging birds, falling waters, human voices, and muſical inſtruments. Gladneſs grew in me upon the diſcovery of ſo delightful a ſcene. I wiſhed for the wings of an eagle, that I might fly away to thoſe happy ſeats. But the genius told me there was no paſſage to them, except through the gates of death, which I ſaw opening every moment upon the bridge.

"The iſlands, ſaid he, that lie ſo freſh and green before thee, and with which the whole face of the ocean appears ſpotted as far as thou canſt ſee, are more in number than the ſand on the ſea-ſhore. There are myriads of iſlands behind thoſe which thou here diſcovereſt, that reach farther than thine eye or even thine imagination can extend itſelf. Theſe are the manſions of good men after death, who, according to the degree and kinds of virtue in which they excelled, are diſtributed among theſe ſeveral iſlands, which abound with pleaſures of different kinds and degrees, ſuitable to the reliſhes and perfections of thoſe who are ſettled in them. Every iſland is a paradiſe, accommodated to its reſpective inhabitants.

"Are not theſe, O Mirza, habitations worth contending for? Does life appear miſerable, that

gives the opportunities of earning ſuch a reward? Is death to be feared, which will convey thee to ſo happy an exiſtence? Think not man was made in vain, who has ſuch an eternity reſerved for him!' I gazed with inexpreſſible pleaſure on theſe happy iſlands. At length, ſaid I, 'Shew me now, I beſeech thee, the ſecrets that lie under thoſe dark clouds that cover the ocean on the other ſide of the rock of adamant.' The genius making me no anſwer, I turned about to addreſs myſelf to him a ſecond time; but I found that he had left me. I then turned again to the viſion, which I had been ſo long contemplating; but, inſtead of the rolling tide, the arched bridge, and the happy iſlands, I ſaw nothing but the long hollow valley of Bagdat, with oxen, ſheep, and camels, graſing upon the ſides of it."

CHAP.

CHAP. XC.

STORY OF PANDORA'S BOX.

IT is ſaid, in the old heathen fable, that, when Prometheus ſtole fire from heaven, with which he animated mortal bodies, Jupiter, in anger to mankind, gave Pandora a box, which was cloſe ſhut; but, her curioſity prompting her to open it, out flew a variety of plagues and evils, which immediately diſperſed themſelves over the world. Confounded and aſtoniſhed, Pandora at length ſhut the fatal box again, when, all the reſt of its contents being gone, Hope alone remained at the bottom, which proved the only conſolation to mankind for the plagues that Jove had ſent amongſt them.

Without Hope, of what value would our mortal exiſtence prove? How ſhould we be enabled to bear up under afflictions? What cordial ſhould we have to oppoſe to the thouſand heart-corroding cares with which this frail life abounds?

To be without Hope is the moſt dreadful of all earthly puniſhments. It is the refuge of the poor and needy, and renders the diſtribution of our lots

below more equal. The high and low, the rich and poor, cannot, with juſtice, be deemed ſo widely different in their ſtates, when we conſider that

" Theſe are plac'd in *hope*, and thoſe in *fear*."

Hope is, in ſhort, our beſt companion here; it leads us, as it were, by the hand, through all difficulties and dangers; and it may be juſtly ſaid of it, as has been obſerved of friendſhip, that it is

" The cordial drop heav'n in our cup has thrown
" To make the nauſeous draught of life go down."

CHAP.

CHAP. XCI.

STORY OF MENCIUS, THE PHILOSOPHER, AND A HERMIT.

AS Mencius, the philoſopher, was travelling in purſuit of wiſdom, night overtook him at the foot of a gloomy mountain, remote from the habitations of men. Here, as he was ſtraying, (while rain and thunder conſpired to make ſolitude ſtill more hideous,) he perceived a hermit's cell, and, approaching, aſked for ſhelter "Enter," cries the hermit in a ſevere tone; "men deſerve not to be obliged; but it would be imitating their ingratitude to treat them as they deſerve. Come in: examples of vice may ſometimes ſtrengthen us in the ways of virtue."

After a frugal meal, which conſiſted of roots and tea, Mencius could not repreſs his curioſity to know why the hermit had retired from mankind, whoſe actions taught the trueſt leſſons of wiſdom. "Mention not the name of man," cried the hermit with indignation; "here let me live retired from a baſe ungrateful world; here, in the foreſt, I ſhall find no flatterers. The lion is an open

open enemy, and the dog a faithful friend; but man, baſe man, can poiſon the bowl, and ſmile when he preſents it." "You have then been uſed ill by mankind?" interrupted the philoſopher drily. "Yes," replied the hermit; "on mankind I have exhauſted my whole fortune; and this ſtaff, and that cup, and thoſe roots, are all that I have in return." "Did you beſtow your fortune among them, or did you only lend it?" returned Mencius.—"I beſtowed it, undoubtedly," replied the other; "for, where were the merit of being a money-lender?"—"Did they ever own that they received your benefits?" ſtill adds the philoſopher. "A thouſand times," cries the hermit; "they every day loaded me with profeſſions of gratitude for favours received, and ſolicitations for future ones."—"If then," ſays Mencius, ſmiling, "you did not lend your fortune in order to have it returned, it is injuſtice to accuſe them of ingratitude: they owned themſelves obliged; you expected no more; and they certainly earn a favour who ſtoop to acknowledge the obligation."—The hermit was ſtruck with the reply; and, ſurveying his gueſt with emotion, "I have heard of the great Mencius, and thou certainly art the man. I am now fourſcore years old, but ſtill a child in wiſdom; take me back to the world, and educate

me

me as one of the moſt ignorant, and youngeſt, of thy diſciples."

CHAP. XCII.

A STORY RELATING TO CLEANLINESS.

CLEANLINESS is a mark of politeneſs. It is univerſally agreed upon, that no perſon unadorned with this virtue, can go into company, without giving offence. The eaſier or higher any one's fortune is, this duty riſes in proportion. The different nations of the world are as much diſtinguiſhed by their cleanlineſs as by their arts and ſciences; the more any country is civilized, the more they conſult this part of politeneſs. To be ſatisfied of this truth, we need only compare our ideas of a female Hottentot and an Engliſh lady.

As cleanlineſs renders us agreeable to others, ſo it makes us eaſy to ourſelves. It is an excellent preſervative of health; and ſeveral vices, deſtructive both to mind and body, are inconſiſtent with the habit of it.

Cleanlineſs

Cleanlineſs bears a great analogy to purity of mind, and naturally inſpires refined ſentiments and paſſions. We find from experience, that, through the prevalence of cuſtom, the moſt vicious actions loſe their horror by being made familiar to us. On the contrary, thoſe, who live in the neighbourhood of good examples, flee from the firſt appearance of what is ſhocking. The caſe is much the ſame as to our ideas. Our ſenſes, which are the inlet of all the images conveyed to the mind, can only tranſmit the impreſſions of ſuch things as uſually ſurround them. So that pure and unſullied thoughts are naturally ſuggeſted to the mind, by thoſe objects which perpetually encompaſs us, when they are beautiful and elegant in their kind.

In the Eaſt, where the warmth of the climate makes cleanlineſs more immediately neceſſary than in colder countries, it is made part of their religion. Our Bibles inform us of the bathings, purifications, and other ſimilar rites, of the Jews. In an account of Mahometan ceremonies and ſuperſtitions, I have read the following ſtory:

A derviſe of great ſanctity, one morning, had the misfortune, as he took up a cryſtal cup, which was conſecrated to the prophet, to let it fall upon the ground and daſh it to pieces. His ſon coming in ſome time after, he ſtretched out his hand

to bleſs him, as his manner was every morning; but the youth, going out, ſtumbled over the threſhold, and broke his arm. As the old man wondered at theſe events, a caravan paſſed by in its way to Mecca. The derviſe approached it to beg a bleſſing; but, as he ſtroked one of the holy camels, he received a kick from the beaſt, which ſorely bruiſed him. His ſorrow and amazement increaſed upon him, till he recollected, that, through hurry and inadvertency, he had that morning come abroad without waſhing his hands.

CHAP.

CHAP. XCIII.

STORY OF ANDROCLES AND THE LION.

ANDROCLES was the ſlave of a noble Roman, who was proconſul of Africa. He had been guilty of a fault, for which his maſter would have put him to death, had he not found an opportunity to eſcape out of his hands. Winged with terror, he fled into the deſerts of Numidia. As he wandered among the barren and burning ſands of the wilderneſs, and almoſt faint with heat and hunger, he eſpied a cave in the ſide of a rock. —He went in, and, finding, at the farther end of it, a place to ſit down upon, reſted there for ſome time.

At length, to his great ſurpriſe, a huge overgrown lion entered at the mouth of the cave. Androcles, trembling and pale, expected to be torn in pieces. But the lion, inſtead of treating him as he expected, laid his paw upon his lap, and, with a complaining kind of voice, fell a licking his hand. Androcles, after having recovered himſelf a little from the fright he was in, obſerved the

the lion's paw exceedingly ſwelled by a large thorn that ſtuck in it. He immediately pulled it out, and, by ſqueezing the paw very gently, forced a great deal of corrupt matter to run out of it, which probably freed the lion from the great anguiſh he had felt ſome time before.

The lion left him, upon receiving this good office, and ſoon after returned with a fawn which he had juſt killed. This he laid down at the feet of his benefactor, and went off again in purſuit of his prey. Androcles, after having roaſted the fleſh of it by the heat of the ſun, ſubſiſted upon it till the lion had ſupplied him with another. He lived many days in this frightful ſolitude, the lion catering for him with great aſſiduity. At length, being tired of this ſavage ſociety, he reſolved to deliver himſelf up into his maſter's hands, and to ſuffer the utmoſt effects of his diſpleaſure rather than remain thus driven out from mankind.

His maſter, as was cuſtomary for the proconſuls of Africa, was at that time getting together a preſent of all the largeſt lions that could be found in the country, in order to ſend them to Rome, that he might furniſh out a ſhow to the Roman people. Upon his poor ſlave's ſurrendering himſelf into his hands, he ordered him to be carried away to Rome, as ſoon as the lions were in readi-

neſs

neſs to be ſent; and that, for his crime, he ſhould be expoſed to fight with one of the lions in the amphitheatre, as uſual, for the diverſion of the people.

This was all performed accordingly. Androcles, after ſuch a ſtrange run of fortune, was now in the area of the theatre amidſt a thouſand ſpectators, expecting every moment when his antagoniſt would come out upon him. At length a monſtrous lion ſtarted from the den, where he had been kept hungry for the ſhow. His eyes glared living fire;—his roarings rebounded through the amphitheatre;—and he bounded with fury towards the man. On a ſudden, however, after having obſerved him a little attentively, he fell to the ground, and crept towards his feet with all the ſigns of blandiſhment and careſſes.

Androcles, after a ſhort pauſe, diſcovered his old Numidian friend, and immediately renewed his acquaintance with him. Their mutual congratulations were very ſurpriſing to the beholders, who, upon hearing an account of the whole matter from Androcles, ordered him to be pardoned, and the lion to be given up into his poſſeſſion. Androcles returned, at Rome, the civilities which he had received in the deſerts of Africa.—Our hiſtorian ſays, that he himſelf ſaw the man leading

the

the lion about the ſtreets of Rome, the people every where gathering about them, and repeating to one another, " this is the *lion* who was the *man's hoſt*; this is the *man* who was the *lion's phyſician.*"

CHAP.

CHAP. XCIV.

A PATTERN FOR IMITATION.

THE bee is a noble pattern of induſtry and prudence. She ſettles upon every plant and flower, and makes the moſt inſignificant, nay, even the moſt hurtful, of them, uſeful to her purpoſe.

" The wiſe induſtrious *bee* employs the hours
" In ſipping fragrance from the various flow'rs:
" No plant, no herb, that nature's hand prepares,
" But yields her honey to reward her cares."

Thus ſhe toils all the ſummer, while the days are fair, in order to get a ſtock, which ſhe lays by to ſerve for winter, when the herbs and flowers are dead, the trees deprived of their leaves, and the weather bad and unfavourable.

Then the bees retire to their hive, which is formed like a little ſtate, and governed by a queen, who diſpenſes juſtice to her ſubjects. It is ſaid they bury their dead, puniſh criminals, and drive the idle, called drones, from their hives. They keep a regular order, whether in war or peace; and, as ſoon

ſoon as their queen dies, appoint another to ſucceed her, and rule their little ſtate, which may ſerve as a pattern for a well-ordered community.

As the bee, in the ſummer, provides for itſelf that which may ſerve for its ſupport in winter, ſo ſhould we, in the ſummer of our days, take care to lay in a ſtore of profitable virtues, and good qualities, which may procure us eſteem and reſpect in age, and enable us to ſet a good example to poſterity.

Like that induſtrious inſect, likewiſe, we ſhould learn to make every occurrence of life ſerviceable to us. Nothing is ſo ſmall or minute which has not its uſe; nothing ſo bad in nature, but we may draw from it ſome profit or inſtruction. Thus, by chooſing the good, and avoiding the evil, we may ſecure to ourſelves peace here, and the hopes of a brighter reward hereafter.

" Learn by the *bee* from each event to find
" Some hint of uſe or profit to your mind:
" Nothing ſo ſmall but you may draw from thence
" Improvement for your virtue or your ſenſe.

CHAP.

CHAP. XCV.

ON THE ORIGIN OF ASH-WEDNESDAY.

ASHES among ſeveral nations were a mark of grief and repentance. The Hebrews covered their heads with them, in the time of public calamities, and the people of Nineveh expiated their faults with ſackcloth and aſhes.

In the primitive church, the biſhop marked with aſhes the forehead of a ſinner who began his penitence; and hence came the practice enjoined by the council of Beneventum, in the year of our Saviour one thouſand and ninety-one, of going to receive ſome on the Wedneſday which precedes the firſt Sunday of Lent. There are ſtill ſome monaſteries, where the monks expire upon aſhes.

The Greeks and Romans, who were accuſtomed to burn their dead, gave riſe to that elegant expreſſion of the poets, "the aſhes of the dead."

CHAP. XCVI.

INDUSTRY, CURIOSITY, TRAVEL, AND IDLENESS.

AS Induſtry was going abroad early to his labour, and climbing, without impatience, a lofty mountain over which he was obliged to paſs, he eſpied on the ſummit a beautiful nymph employed in ſearching for uncommon flowers, and often viewing with great attention the wide extended ſcenes that were ſtretched around her. Her eyes were piercing as the beams of the evening-ſtar, with a certain twinkling wantonneſs in them that heightened the reſemblance. Her features were irregular, yet not leſs pleaſing than thoſe of a more perfect beauty. She had a certain agreeable wildneſs in her air, dreſs, and countenance, and ſomething ſo ſpeakingly inquiſitive in the latter, that almoſt every feature ſeemed to aſk a queſtion. Upon the approach of Induſtry ſhe fell into immediate diſcourſe with him, and aſked him, almoſt in the ſame breath, who he was, where he lived, whither he was going, and what there was in the neighbourhood worth ſeeing. Induſtry, ever accuſtomed to make the beſt of his time, anſwered

the laſt queſtion firſt. He told her that there was nothing ſo well worth ſeeing as a beautiful pleaſure-houſe in the adjacent wood, and offered to conduct her to it.

The nymph, whoſe name was Curioſity, eagerly followed him, and, by the numberleſs queſtions ſhe put to him as they paſſed, diſcovered an inſatiable thirſt of knowledge. Induſtry, who liked the humour of the nymph, failed not to make every poſſible advantage of this; and, though ſhe found herſelf deceived in ſome points when ſhe arrived at the wood, yet ſhe was gratified in ſo many others that ſhe could not help loving her deceiver, and yielding to every propoſal of his that might tend to her information. In conſequence of this converſation, Curioſity in due time brought forth a ſon, who, by order of the ſylvan deities, was named Travel. When he grew up, he diſcovered in his temper his mother's thirſt of knowledge and his father's activity. He never ſtaid longer in any place than, bee-like, to collect the ſweets that he found there. Pleaſure and Wiſdom were his companions, and his attendants were Plenty and Variety. By obſerving the manners and cuſtoms of various nations, he became polite and unprejudiced; and, by comparing their laws and the various

various modes of worſhip and government, he learned to be juſt, wiſe, and religious.

In a large city, where much was to be ſeen, he had recourſe for accommodations to the houſe of a gentleman who was known to take a pleaſure in entertaining travellers. The name of this perſon was Idleneſs. He was a corpulent goodnatured man. If he had but proviſion for the day, and a companion to laugh away the hours, which were otherwiſe tedious to him, he was contented. He never interfered in the intereſt of others, nor felt the emotions either of friendſhip or enmity. He would not, on any account, go two furlongs from his own door, but uſed to ſay, Pleaſure and Trouble were ſuch inveterate enemies, that they could not poſſibly meet upon the ſame occaſion. He was much entertained with the converſation of Travel, and conceived a deſign to diſſuade him from rambling any more, that he might keep him with him. "My friend, ſaid Idleneſs, I am amazed at your ſtrange diſpoſition! Who, like you, would for ever wander about in ſearch of pleaſure, and not ſtand ſtill a moment to enjoy it? Why will you expoſe yourſelf to perpetual dangers and needleſs difficulties, and undergo abroad a thouſand inconveniences which you would never meet with at home? Why ſhould you, who are

a free man, ſubmit to the arbitrary government of a ſea-captain, more boiſterous than the element on which he commands, or to the no leſs abſolute ſway of an itinerant coachman?"

"Truce with your queries, ſaid Travel, till I have propoſed an equal number, and then, if you pleaſe, we will balance the account. How can you waſte your time, and impair your health, by refuſing to give your body and mind that due exerciſe nature ſo loudly calls for? How can you confine that arduous curioſity, implanted in the ſoul to urge you on to unbounded knowledge, within the narrow limits of one city or province? Are you really ſo deſtitute of courage as to be over-awed by viſionary dangers and trivial inconveniences?" Here ended the diſpute: Idleneſs would not be at the pains to ſeek farther arguments, nor, if he had, would Travel have ſtaid to hear them.

CHAP.

CHAP. XCVII.

STORY OF JANUS.

JANUS was an ancient deity, to whom the Romans in particular paid divine honours. His temple was always open in time of war, and ſhut in time of peace. The latter circumſtance happened but three times in the courſe of many centuries; the laſt and moſt remarkable of which was in the reign of Octavius, better known by the name of Auguſtus Cæſar, in whoſe reign the Saviour of the world was born.

It is not certainly known who this Janus was; but, according to the beſt authors, he appears to have been a king of Etruria, who was famous for his wiſdom and prudence; and who, by the ſtrength of his wiſdom, foreſaw ſo well the events of many undertakings, both of his own and others, that he was ſuppoſed by many to poſſeſs ſome ſupernatural qualities.

Though nothing of this kind was true, yet he was a very wiſe man, and a good prince. He taught his people the culture of the vine and olive, together with many other uſeful and neceſſary arts

of life. He alſo inſtructed them to raiſe temples to the Deity, whom they worſhipped before on hills and in groves.

Janus was repreſented with two faces, to expreſs his wiſdom, prudence, and extrordinary abilities.

" The wary god with *double front* was grac'd,
" One face ſurvey'd the preſent, one the paſt."

It is a truth, which can never be too much inculcated, that *prudence* is a moſt proper guard to protect people through life. In youth, in maturer years, in old age, it is equally neceſſary; but it becomes particularlarly ſo to ſuch as are engaged in any concerns of importance to others, who muſt otherwiſe ſuffer by their want of it, and will too late have occaſion to repent the confidence they placed in them.

Though experience, ſtrictly ſpeaking, belongs only to age, yet leſſons of prudence may be learned in youth; and, indeed, they can ſcarcely be too early inculcated, as, with the young, they muſt ſtand in the place of that experience, and be uſed as guides to conduct them through the dangerous road of life.

CHAP.

CHAP. XCVIII.

ON THE TREATMENT OF ANIMALS.

A VERY good uſe might be made of the fancy which children have for birds and inſects. Mr. Locke takes notice of a mother, who permitted them to her children, but rewarded or puniſhed them as they treated them well or ill. This was entering them betimes into a daily exerciſe of humanity.

Some advantage, too, might be taken of the common notion, that it is ominous or unlucky to deſtroy ſome ſorts of birds, ſuch as ſwallows or martins. This opinion might poſſibly ariſe from the confidence theſe birds ſeem to put in us by building under our roofs; ſo that it is a kind of violation of the laws of hoſpitality to murder them. With regard to robin redbreaſts, in particular, it is not improbable that they owe their ſecurity to the old ballad of the *Children in the Wood.*

There are other animals, which have the misfortune, without any reaſon, to be treated as common enemies wherever they are found. The conceit, that a cat has nine lives, has coſt at leaſt *nine lives*

in ten of the whole race of them. Many boys in the ſtreet have in this point out-done Hercules himſelf, who was famous for killing a monſter that had but *three lives.*

In the life of Cato, the cenſor, Plutarch has the following remark. "It ought to be eſteemed a happineſs to mankind, that our humanity has a wider ſphere to exert itſelf in than bare juſtice. It is no more than the obligation of our very birth to practiſe equity to our kind; but humanity may be extended through the whole order of creatures, even to the meaneſt. It is certainly the part of a good-natured man to take care of his horſes and dogs, not only while they are foals and whelps, in expectation of their labour, but even when their old age has made them incapable of ſervice."

Hiſtory tells us of a wiſe and polite nation, that rejected a perſon of the firſt quality, who ſtood for a juſticiary office, only becauſe he had been obſerved in his youth to take pleaſure in tearing and murdering birds. The Romans expelled a man out of the ſenate for daſhing againſt the ground a bird, which had taken ſhelter in his boſom.

Every one knows how remarkable the Turks are for their kind treatment of animals. I remember to have read a treatiſe, written by an Arabian

rabian author, in order to ſhew what knowledge a man may attain by the pure light of nature in a deſert iſland, without any inſtruction, or ſo much as the ſight of any other perſon. The univerſal benevolence of the Creator, in the protection and preſervation of his creatures, is one of the firſt things he makes him obſerve: in imitation of which, he thinks, that the firſt act of virtue, practiſed by this ſelf-taught philoſopher, would be *to relieve and aſſiſt all the animals around him in their wants and diſtreſſes.*

CHAP. XCIX.

USEFUL INFORMATION.

IN a late converſation among ſome of the great and the wiſe; Theron, a man of wealth and figure, but not poſſeſſed of much knowledge, ſat in the midſt of his friends of both ſexes, in a ſtately room, with a rich variety of furniture. Theron obſerved, that he had often heard it ſaid, *how much we are all indebted to the country and the*

plough; but, for his part, he knew no obligation that we had to that low rank of mankind, whoſe life is taken up in the fields, the woods, and the meadows; but that they paid their rents well to enable gentlemen to live at their eaſe. Crito was pleaſed to ſeize the occaſion, and entertained the gay audience with a ſurpriſing lecture of philoſophy.

"Permit me, Theron, ſaid he, to be an advocate for the peaſant; and I can draw up a long account of particulars, for which you are indebted to the field and the foreſt, and to the men who cultivate the ground, and are engaged in rural buſineſs. Look around you on all the furniture of the room, ſurvey your own clothing, caſt your eyes on all the ſplendid array of Therina and Perſis, and the other ladies near them, and you will find, that, except a few glittering ſtones, and a little gold and ſilver, which were dug out of the bowels of the earth, you can ſcarce ſee any thing that did not once grow green upon the ground, through the various labours of the planter and ploughman. Whence came the floor you tread on, part whereof is inlaid with wood of different colours? Whence theſe fair pannels of wainſcot, and the cornice that encompaſſes and adorns the room? Whence this lofty room of cedar,

cedar, and the carved ornaments of it? Are they not all the ſpoils of the trees of the foreſt? Were not theſe once the verdant ſtandard of the grove or the mountain? What are your hangings of gay tapeſtry? Are they not owing to the fleece of the ſheep, which borrowed their nouriſhment from the graſs of the meadows? Thus the finery of your parlour once was graſs; and, ſhould you favour me with a turn into your bed-chamber, I could ſhew that the curtains, and the linen, and coſtly coverings, where you take your nightly repoſe, were ſome years ago all growing in the fields.

But I need not retire from the place where we are ſeated, to give you abundant diſcoveries of this truth. Is not the hair of camels a part of the materials which compoſe thoſe rich curtains that hang down by the windows, and the eaſy chairs which accommodate your friends? And, if you think a little, you will find that camels with their hair were made of graſs, as well as ſheep with their wool. What are the books that lie in the window, and the little implements of paper and wax, pens and wafers, which, I preſume, may be found in the eſcrutore? They have all the ſame original, they were once mere vegetables. Paper and books owe their being to

the tatters of linen which were woven of the threads of flax or hemp. The pasteboard covers are composed of paper, and the leather is the skin of the calf, which drew its life and sustenance from the meadows. The pen that you write with was plucked from the wing of a goose, which lived upon the grass of the common. The wafer is made of the paste of bread-corn, and the wax is originally plundered from the bee, who stole it out of a thousand flowers.

Permit me, ladies, said the philosopher, to mention your dress. Who gave Persis the silken habit which she wears? Did she not borrow it from the worm that spun those shining threads? And whence did the worm borrow it? From the leaves of the mulberry-tree, which was planted and nourished for that purpose by the country swain. May I ask again, how came Therina by the fine linen which she is pleased to appear in, and the costly lace of Flanders that surrounds it? Was it not made of the stalks of flax, which grew up in the field, like other vegetables? And are not the finest of your muslins owing to the Indian cotton-tree? Nor can you tell me, Theron, one upper garment you have, whether coat, cloak, or night-gown, from your shoulders to your very feet, as rich and as new as you think it, which

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the ſheep or the poor ſilk-worm has not worn before you. It is certain the beaver bore your hat upon his ſkin. That ſoft fur was his covering before it was yours; and the materials of your very ſhoes, both the upper part and the ſoles of them, covered the calf or the heifer before they were put on your feet. All this was graſs at firſt; for, we have ſeen that all the animal world owes its being to vegetables."

Theron acknowledged the juſtice of Crito's whole argument, gave him hearty thanks for his inſtructive lecture, and reſolved to remember thoſe amazing ſcenes of the operations of nature, and the aſtoniſhing wiſdom of its *Author*. Nor ſhall I ever forget, ſaid he, the ſtrange and unexpected dependance of man on all the meaner parts of the creation. I am convinced, that "pride was never made for man," when I ſee how much akin his body is to "the fowls of the air and the beaſts of the field." And I think, ſaid he, I am more indebted to my tenants than ever I could have imagined; nor will I caſt ſuch a ſcornful eye again on the graſier and the farmer, ſince this fleſh and blood of mine, as well as the furniture of my houſe, and the clothes I wear, were once growing in the fields or the woods under their care and cultivation.

CHAP.

CHAP. C.

REMARKABLE STORY OF A DOG.

DURING the reign of Charles V. of France, Aubri de Montidier, travelling alone in the foreſt of Bondi, was murdered and buried at the foot of a tree. His dog remained upon the grave ſeveral days, and would not leave the place till he was compelled to do ſo by hunger. He came at laſt to Paris, to the houſe of an intimate friend of the unhappy Aubri, and by his doleful howlings ſeemed to acquaint him of the loſs they had ſuſtained. After receiving ſome victuals he renewed his noiſe, went to the door, and turned about to ſee if he was followed by any one, came back to his maſter's friend, and pulled him by the coat, as it were to perſuade him to go along with him. This extraordinary behaviour of the dog, his returning without his maſter, whom he never quitted, and who all at once diſappeared, and perhaps that diſtribution of juſtice and of events, which ſeldom permits any long concealment of atrocious crimes; all theſe put together occaſioned the dog's being followed. As ſoon as he

he came to the foot of the tree, he began to howl more violently than ever, and to ſcratch up the ground, as if marking out the ſpot where they ſhould dig. They dug, and found the body of the unfortunate Aubri!

Some time after, he accidentally ſpied the murderer, whom all hiſtorians agree in calling the Chevalier Macaire. He flew at his throat immediately, and it was with much difficulty he was forced to quit his hold. Every time the dog met him, he purſued and attacked him with the ſame fury. The dog's inveteracy againſt this man alone began to be taken notice of; and people not only called to mind the affection which he had always ſhewn for his maſter, but ſeveral inſtances of the Chevalier Macaire's hatred and envy againſt Aubri de Montidier came alſo to be recollected. Some other circumſtances increaſed the ſuſpicion. The king, being informed of what had paſſed, had the dog ſent for, who remained perfectly quiet till ſuch time as the Chevalier Macaire appeared, when immediately, in the midſt of a ſcore of other courtiers, he turned about, barked, and attempted to ruſh upon him. At laſt he ſeized him by the throat, brought him to the ground, and forced him to acknowledge his crime in the preſence of the king and the whole court.

CHAP. CI.

ON FILIAL DUTY.

AS ſtorks live to a very advanced age, their limbs grow feeble, their feathers fall off, and they are incapable of providing for their food or ſafety. Being birds of paſſage, they are under another inconvenience; for, they are not able to remove themſelves from one country to another at the uſual ſeaſon. In all theſe circumſtances, it is reported that their young ones aſſiſt them, covering them with their wings, and nouriſhing them with the warmth of their bodies. They even bring them proviſions in their beaks, and carry them from place to place on their backs, or ſupport them with their wings. In this manner they return, as much as lies in their power, the care which was beſtowed on them when they were young in the neſt. A ſtriking example of filial piety, inſpired by inſtinct, from which reaſon itſelf needs not be aſhamed to take example.

"Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," was an expreſs command-

ment,

ment, and the only one to which a promiſe was annexed.—Among the Iſraelites, the ſlighteſt offence againſt a parent was puniſhed in the moſt exemplary manner.

Certainly, nothing can be more juſt or reaſonable, than that we ſhould love, honour, and ſuccour, thoſe, who are the very authors of our being, and to whoſe tender care (under Heaven) we owe the continuance of it during the helpleſs ſtate of our infancy.

Love, charity, and an intercourſe of good offices, are what we undoubtedly owe to all mankind; and he who omits them is guilty of ſuch a crime as generally carries its puniſhment with it. To our parents, however, more, much more, than all this, is due; and, when we are ſerving them, we ought to reflect, that, whatever difficulties we go through for their ſake, we cannot do more for them than they have done for us; and that there is no danger of our over-paying the vaſt debt of gratitude they have laid us under.

In fine, we ſhould conſider, that it is a duty moſt peculiarly inſiſted on by Heaven itſelf; and, if we obey the command, there is no doubt but we ſhall alſo receive the reward annexed to it.

CHAP.

CHAP. CII.

PYRRHUS AND FABRICIUS.

A TREATY being on foot between the Romans and Pyrrhus, King of Macedon, for the exchange of priſoners, the latter, after having given a general audience to the ambaſſadors, took Fabricius aſide, and addreſſed him in the following manner.

" As for you, Fabricius, I am ſenſible of your merit. I am convinced, that you are an excellent general, and perfectly qualified for the command of an army; that juſtice and temperance are united in your character, and that you juſtly paſs for a perſon of conſummate virtue. But I am no leſs certain of your poverty, and muſt confeſs, that fortune, in this particular, has treated you with injuſtice, by miſplacing you in the claſs of indigent ſenators. In order, therefore, to ſupply that deficiency, (provided you aſſiſt me to negotiate an honourable peace,) I am ready to give you as much gold and ſilver as will raiſe you above the richeſt citizen of Rome; being fully perſuaded,

perſuaded, that no expence can be more honourable to a prince than that which is employed in the relief of great men, who are compelled by their poverty to lead a life unworthy of their virtue, and that this is the nobleſt purpoſe to which a king can poſſibly devote his treaſures."

The anſwer of Fabricius was as follows.

"As to my poverty, you have, indeed, ſir, been rightly informed. My whole eſtate conſiſts in a houſe of but mean appearance, and a little ſpot of ground, from which, by my own labour, I draw my ſupport. But if, by any means, you have been perſuaded to think, that this poverty makes me leſs conſidered in my country, or in any degree unhappy, you are extremely deceived. I have no reaſon to complain of fortune; ſhe ſupplies me with all that nature requires; and, if I am without ſuperfluities, I am alſo free from the deſire of them. With theſe, I confeſs, I ſhould be more able to ſuccour the neceſſitous, the only advantage for which the wealthy are to be envied. But, ſmall as my poſſeſſions are, I can ſtill contribute ſomething to the ſupport of the ſtate and the aſſiſtance of my friends.

"With regard to honours, my country places me, poor as I am, upon a level with the richeſt; for, Rome knows no qualifications for great employments

ployments but virtue and ability. She intrusts me with the command of her armies, and confides to my care the most important negotiations. My poverty does not lessen the weight and influence of my counsels in the senate. The Roman people honour me for that very poverty which you consider as a disgrace. They know the many opportunities I have had in war to enrich myself without incurring censure. They are convinced of my disinterested zeal for their prosperity; and, if I have any thing to complain of in the return they make, it is only the excess of their applause. What value, then, can I set upon your gold and silver? What king can add any thing to my fortune? Always attentive to discharge the duties incumbent on me, I have a mind free from SELF-REPROACH, and I have an HONEST FAME."

CHAP.

CHAP. CIII.

PERSEVERANCE REWARDED.

DEMOSTHENES is an immortal inſtance of the nobleſt perſeverance,—the only virtue that is crowned. He was extremely affected with the honours which he ſaw paid to the orator Calliſtratus, and ſtill more with the ſupreme power of eloquence over the minds of men. Not being able to reſiſt its charms, he gave himſelf wholly up to it. Having renounced all other pleaſures, he never quitted Calliſtratus during his continuance at Athens, but made all the improvement he could from his precepts.

The firſt eſſay of his eloquence was againſt his guardians, whom he obliged to refund a part of his fortune. Encouraged by this event, he ventured to ſpeak before the people, but with very ill ſucceſs. He had a weak voice and a thick way of ſpeaking, which occaſioned his being hiſſed by the whole audience. As he withdrew, hanging down his head, and in the utmoſt confuſion, Satyrus, one of the moſt excellent actors of thoſe times, who was his friend, met him. Having learned

learned from himſelf the cauſe of his being ſo much dejected, he aſſured him that the evil was not without remedy, and that his caſe was not ſo deſperate as he imagined. He deſired him to repeat ſome of the verſes of Sophocles and Euripides to him; which he did. Satyrus ſpoke them after him, and gave them ſuch graces, by the tone, geſture, and ſpirit, with which he pronounced them, that Demoſthenes himſelf found them quite different from what they were in his own manner of ſpeaking. He perceived plainly what he wanted, and applied himſelf ſtrenuouſly to the acquiring of it.

His efforts to correct his natural defects of utterance, and to perfect himſelf in pronunciation, ſeem almoſt incredible, and prove that an induſtrious perſeverance can ſurmount almoſt all things. He ſtammered to ſuch a degree, that he could not pronounce ſome letters; among others, that with which rhetoric, the art he ſtudied, begins. He had alſo a quickneſs of breathing. Theſe obſtacles he overcame at length, by putting ſmall pebbles into his mouth, pronouncing ſeveral verſes in that manner without interruption, and accompanying it with walking, or going up ſteep and difficult places. He went alſo to the ſea-ſide, and, whilſt the waves were in the moſt violent agitation, he

pronounced

pronounced harangues, both to ſtrengthen his voice and to accuſtom himſelf, by the confuſed noiſe of the waters, to the roar of the people, and the tumultuous cries of the public aſſemblies.

Demoſthenes took no leſs care of his action than of his voice. He had a large looking-glaſs in his houſe, which ſerved to teach him geſture, and at which he uſed to declaim before he ſpoke in public. To correct a fault, which he had contracted by an ill habit of ſhrugging up his ſhoulders, he practiſed, ſtanding upright in a very narrow pulpit, or roſtrum, over which hung a halberd, in ſuch a manner, that if, in the heat of action, that motion eſcaped him, the point of the weapon might ſerve at the ſame time to admoniſh and correct him.

His application to ſtudy was no leſs ſurpriſing. To be the more removed from noiſe, and leſs ſubject to diſtraction, he ſhut himſelf up in a ſmall room under ground, ſometimes for months together. There, by the light of his lamp, he compoſed thoſe admirable orations, which were ſaid, by them who envied him, "to ſmell of the oil," to imply that they were too elaborate. Demoſthenes heard them, and only told them in reply, "it is plain, that yours did not coſt you ſo much trouble."

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He roſe conſtantly very early in the morning, and uſed to ſay, that he was ſorry when any workman was at his buſineſs before him.

We may farther judge of his extraordinary efforts to acquire excellence, of every kind, from the pains he took in copying the hiſtory of Thucydides eight times with his own hand, in order to render the ſtyle of that great man familiar to him. And his labour was well beſtowed; for, by theſe means, he carried the art of declaiming to the higheſt degree of perfection of which it was capable; inſomuch that, as Cicero informs us, all Greece came in crowds to Athens to hear him ſpeak.

CHAP. CIV.

STORY OF ROSICRUCIUS'S SEPULCHRE.

A CERTAIN perſon having occaſion to dig ſomewhat deep in the ground where Roſicrucius lay interred, met with a ſmall door, having a wall on each ſide of it. His curioſity, and the hopes of finding ſome hidden treaſure, ſoon prompted him to force open the door. He

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was immediately ſurprized by a ſudden blaze of light, and diſcovered a very fair vault. At the upper end of it was a ſtatue of a man in armour ſitting by a table, and leaning on his left arm. He held a truncheon in his right hand, and had a lamp burning before him. The man had no ſooner ſet one foot within the vault than the ſtatue erected itſelf from its leaning poſture, ſtood bolt upright, and, upon his advancing another ſtep, lifted up the truncheon in its right hand. The man ventured ſtill a third ſtep, when the ſtatue with a furious blow broke the lamp into a thouſand pieces, and left his gueſt in ſudden darkneſs.

Upon the report of this adventure, the country-people ſoon came with lights to the ſepulchre, and diſcovered that the ſtatue, which was made of braſs, was nothing more than a piece of clock-work; that the floor of the vault was all looſe, and underlaid with ſeveral ſprings, which, upon any man's entering, naturally produced that which happened.

Roſicrucius, ſay his diſciples, made uſe of this method, to ſhew the world that he had re-invented the ever-burning lamps of the ancients, though he had reſolved no one ſhould reap any advantage from the diſcovery.

CHAP. CV.

OF THE CROCODILE.

THE crocodile is reported to weep over its prey, and to ſend forth a piteous and diſtreſsful cry, in order to allure men or beaſts to its haunts, that it may ſeize and devour them. This ſtory is variouſly told. Some ſay it devours whatever it catches, all but the head, and then weeps becauſe no more is left to ſatisfy its rapacious appetite.

It is moſt likely, on comparing the different accounts, that this animal makes a noiſe, which other creatures take for a complaint, though perhaps it is only a ſound which it commonly ſends forth over its prey, as the growling of a cat over a mouſe. However that be, *crocodile's tears* are became a proverb.

As it is man's greateſt praiſe "to be wiſe as a ſerpent and innocent as a dove," ſo he, who ſuffers himſelf to fall into the ſnares of deſigning men, will quickly put it out of his own power to be of ſervice to the good and virtuous.

No principle is more noble than that of forgiving injuries; and nothing is ſo wicked or unprofitable

ſitable as a rancorous revenge. Heaven itſelf commands us to forgive our enemies; but, it is the height of folly to truſt thoſe who have injured us.

There are ſome people, who will even ſeem to lament their former injuries, in order to have it in their power to do you freſh ones. Beware of ſuch perſons. Do them no harm, but take care not to put it in their power to do you any.

If you would paſs through life with any degree of ſatisfaction, it is neceſſary that you be good and prudent. Wiſdom is the ſiſter of virtue. Join them both in your conduct; and, if it ſhould happen that you do not enjoy all the felicity you might expect, you will at leaſt have the comfort to deſerve it.

CHAP. CVI.

STORY OF A CAPTAIN OF A SHIP OF WAR, AND ONE OF THE INFERIOR OFFICERS.

AS the captain maintained the moſt friendly intercourſe with his officers, he ſoon obſerved, that one of the lieutenants laboured under

ſome heavy diſtreſs of mind. This naturally raiſed his compaſſion; and, as real compaſſion never ſees diſtreſs which it is not deſirous of alleviating, he frequently took occaſion, when they were by themſelves, to turn his diſcourſe upon ſuch ſubjects as he thought might lead him to open himſelf. But, finding that modeſty prevented him from taking the hint, he reſolved to break through forms, and aſk him directly.

Seeing him therefore, one day, walking the quarter-deck, in a mood of deepeſt melancholy, he called him into the great cabin, and, deſiring him to ſit down, after a little general chat, "I fear, Sir," ſaid he, "that ſomething hangs upon your ſpirits. If it is proper to be communicated, let me know what it is, and depend upon every aſſiſtance in my power to make you eaſy. I aſk not from idle or impertinent curioſity."

"Sir," anſwered the lieutenant, "I believe you above the influence of ſuch motives, and ſhall therefore obey your kind commands without ſcruple. It is too true that I am unhappy; and I fear my unhappineſs is too common. I have devoted my life to a profeſſion, in which I have ſerved my country above forty years with fidelity; and, I will take the liberty to ſay, with ſome ſucceſs. And now, when my conſtitution is broken,

with wounds, fatigues, and change of climates, when nature calls for reſt and refreſhment, the only reward I have to expect is poverty, and its inſeparable attendant, contempt. This, Sir, is the cauſe of my unhappineſs; and ſuch a cauſe as I believe you will think to be a juſt one."

"Very true, ſir," replied the captain, "it is a juſt one; and what muſt affect every man of ſpirit and a generous way of thinking. But you ſhould not yield to it too far! You are ſtill in the vigour of life; and, while the war continues, you ſhould look forward with hope. Though you have been unſucceſsful hitherto, fortune may prove more kind."

"Alas, ſir," replied the lieutenant, "I have been ſo long cheated by hope, that I now deteſt it. When I came out upon this laſt expedition, our forces made me ſo confident of ſucceſs, and I was ſo well acquainted with the wealth in the place, that I unhappily gave way to hope, and ran into expences, which, though far from being unneceſſary, were imprudent, and threaten now to involve me in ruin on my return home, as it has been thought proper, by our ſuperiors, to rate our ſervice in the conqueſt at ſo low a rate."

"If that is the caſe then," ſaid the captain, "do not return till matters mend. Whenever I

am ordered home, I will take care to get you removed into another ſhip. Your ſtaying abroad on ſuch an account is not inconſiſtent with the ſtricteſt honour, as you do it with an intention truly honeſt."

"Dear ſir," anſwered the lieutenant, "that is very true. But I have a wife and children at home, the apprehenſion of whoſe diſtreſſes drives me to deſpair. All the former ſavings of my life will be torn away by the rapacious hands of mercileſs creditors, and my wretched family thrown upon the unfriendly world without its being in my power to aſſiſt them. I muſt therefore return, and go into a jail to prevent their ſtarving in the ſtreets. What affected myſelf only, honeſt indignation enabled me to ſupport. I have ſeen boys, whoſe ignorance I deſpiſed, and men, whoſe principles I deteſted, preferred to command, while my ſervices were overlooked. As, however, I had not the intereſt of the former, nor the *modiſh merit* of the latter, I bore my fate with patience. But, to have thoſe, dearer to me than life, expoſed to miſery is more than I can bear."

"Nor ſhall I bear it;" replied the captain, who had feigned to cough, to hide the ſympathetic tear that gliſtened in his eye. "How much is the debt that alarms you? I will advance it for you directly;

directly; and not that only, but I will alſo take upon me to make your merit known to your ſuperiors, in ſuch a light as ſhall not fail of juſt reward"

"O ſir!" ſaid the lieutenant, as ſoon as the fulneſs of his heart gave him utterance, "How can I ſubmit to obligations, to which it is impoſſible I ſhould ever make any return!"

"All the return I deſire," anſwered the captain, "is your friendſhip. Speak! how much do you want? The packet is yet in ſight. I will order a ſignal to be made for her, and give you a draught upon my agent."

"Can there be ſuch virtue in man!" exclaimed the lieutenant.

"Come! what is the ſum?" interrupted the captain: "I ſhall think you doubt my ſincerity, if you heſitate to accept of my friendſhip."

"Such a doubt," replied the lieutenant, whoſe heart a guſh of tears had lightened, "would be a blacker crime than ever ſtained my ſoul! No! I receive your beneficence with humble gratitude, as from the hand of heaven, nor will I mention any other return, but what muſt be made to that, till it ſhall be pleaſed to bleſs me with better ability."

The captain desired he would order a signal to be made for the packet, and write his letters, while he himself should draw a bill upon his agent.

As soon as the lieutenant went out, the captain walked a turn or two about his cabin, in the exalted happiness of conscious virtue; and then, drawing a bill for considerably more than the lieutenant was to pay, he desired that he should be called, and, when he entered, "I beg pardon," said he, "for interrupting you, but it is to desire that you will present my compliments to your wife, and tell her, I beg she will accept of a trifling present from me, which I have taken the liberty to include in the bill. Come! no words! In this I will not be contradicted."

"O sir!" answered the lieutenant, catching his hand, as he reached him the bill, and kissing it eagerly, "This is too much! My heart will burst."—Saying which, he went out of the cabin in a silence more expressive of his soul, than all the flights of eloquence.

CHAP.

CHAP. CVII.

STORY OF GENERAL CATINAT.

AFTER the battle of Marſeilles, gained by Catinat, while the acclamations were ſtill to be heard, and the general was ſurrounded by perſons who came to congratulate him, an old ſoldier of his regiment broke through the crowd, and threw himſelf at his feet, aſking forgiveneſs for one of their braveſt fellows, whom they would have ſeized as a deſerter; and who, the evening before, had taken a pair of colours and ſeveral priſoners. "Be eaſy," ſaid the general; "let the deſerter come to me." He ſoon appeared. "O my father," ſays he, "I am a gentleman, ſon of an officer killed at the battle of Sens. My mother was left deſtitute, without protection, and obliged to labour for her livelihood, and to rear me; but, when ſhe became impotent, and reduced to the loweſt ſtate of miſery, I undertook to ſupport her. Some time after I had joined my regiment, I heard ſhe was dangerouſly ill: I aſked leave to go to ſee her, and was refuſed: not being able to reſiſt the impulſe of nature, I quitted my colours, and ſtole away; and, as ſoon as ſhe was a little recovered, I rejoined the army. O my

father, this is the crime I am now to expiate, and of which I yesterday endeavoured to wipe away the shame. I do not, however, solicit a pardon, but only that, when I am no more, they will take care of my mother." "My son," answered Catinat quickly, "why did not you come to seek me? or, if you thought me a barbarian, why do you call me father? Your birth, and, above all, your sentiments, entitle you to the rank of officer, and you shall be one. Your mother shall be succoured, and your honest comrade rewarded. Come, I will inform the king of your affair: be sure to act always as a worthy man." Catinat solicited a pension for the unfortunate mother; and, not being able to obtain it, he paid it her out of his own pocket, in the king's name, to avoid hurting her delicacy.

CHAP. CVIII.

OF THE ANCIENT IRISH.

THE manners of the ancient Irish, as we find them described by contemporary writers, were very savage. They tilled few of their lands, though naturally fruitful; nor had they any

any induſtry or ſkill in mechanics or in manufactures, but wore garments coarſely made of the black wool of their ſheep, and lived chiefly on the fleſh and milk of their cattle, or on wild roots and herbs. Their houſes were ſuch as could be eaſily raiſed and eaſily taken down, according as the convenience of hunting or fiſhing, or removing their cattle to different paſtures, or the ſudden incurſions of a bordering enemy, might occaſionally induce them to change their abode; and therefore were not built with brick or ſtone, nor uſually with ſolid beams of wood, but with twigs of oſier or wattles covered over with thatch. Even thoſe of their kings themſelves differed only from theſe in being more ſpacious; ſo that a caſtle of ſtone, erected at Tuam by Roderic O Conor, was called by his people, aſtoniſhed at the novelty of it, *the wonderful caſtle!*——

Their chief ſecurity lay in their patient enduring of the moſt ſevere hardſhips. From their childhood expoſed to cold, to wet, and to all the inclemency of the ſeaſons, they ſuffered little by wanting that protection againſt them, which is neceſſary for men not ſo hardily educated in more civiliſed countries. Thus their bogs, woods, and mountains, were citadels to them, which foreign troops, not inured to the way of living in ſuch

places, could not eaſily force. And hence they deſpiſed all thoſe arts which have a tendency to enervate either the body or the mind; abhorring to dwell in great cities, or to ſhut themſelves up within the walls or forts, or to exchange the rough freedom of unpoliſhed barbariſm for the decent reſtraints of politeneſs. The only elegance they indulged, in their whole courſe of life, was the ancient cuſtom, derived from their moſt remote anceſtors, of entertaining their gueſts with the muſic of the harp. Every chief had his harper, who was likewiſe a poet, or bard, and ſang the exploits, of the family to which he belonged, at all their feaſts. This office was hereditary, by the old cuſtom of Ireland. The ſon, however ill he might be qualified for it, ſucceeded to the father, and with his profeſſion inherited a portion of land from the demeſne of his lord. The ſongs of the bard had uſually more power to incite and inflame than the muſic of the harp to ſoften or mitigate the ferocity of the chief: ſo that even this recreation, which ſeems to indicate ſomething gentle and approaching to politeneſs in the temper of the Iriſh, contributed to keep up that turbulent ſpirit, averſe to order and peace, which no prince, or legiſlator, that their country ever produced, had ſufficient ſkill to controul.

CHAP.

CHAP. CIX.

STORY OF CASTOR AND POLLUX.

CASTOR and Pollux are ſaid to have been the ſons of Leda. The former was mortal; but the latter, being the offspring of Jupiter, ſhared in his father's immortality. The ſtrict friendſhip, and more than brotherly love, which ſubſiſted between theſe chiefs, was moſt remarkable. Whether in peace or war, they were always together. They had the ſame deſigns, and the ſame purſuits. They were ſo much of the ſame ſpirit, that none could be Pollux's friend without being beloved by Caſtor; none could be Caſtor's foe without being alſo the enemy of Pollux.

Theſe chiefs atchieved together many noble adventures, and were the companions of Jaſon, when he ſailed to fetch the *golden fleece* from Colchis; at which time, when the ſhip Argo was in danger from a ſtorm, two ſtrange fires were ſeen harmleſsly playing round the heads of theſe youths. After this a calm enſued.

They took the city of Athens, and recovered their ſiſter Helena, who had been ſtolen away by Theſeus,

Theſeus, being at the ſame time ſo merciful that they ſpared all the citizens.

At laſt, in a battle they fought with Lyncæus and Ida, the ſons of Alphareus, near the mountain Taygetus, Caſtor, the mortal brother, was ſlain by Lyncæus, as Lyncæus was by Pollux; who, not conſoled by revenging his brother's death, begged of Jupiter to make him immortal. This requeſt not being granted, he intreated that he might beſtow half his own immortality upon him, ſo that they might live and die by turns; to which Jupiter aſſented. They were both afterwards received into heaven, and ranked with the gods; and, being placed among the ſtars, were known by the name of *gemini*, or the *twins*.

Thus far the fable, which has carried friendſhip and brotherly love to the greateſt height poſſible. —As to the truth of the ſtory, it may ſeem, that theſe brother-chiefs were remarkable for their agreement in every thing, and, by their union, performed many great exploits. At length Caſtor was ſlain in battle; and Pollux, having killed Lyncæus who ſlew him, finding it impoſſible to live without his brother, ſought the firſt occaſion of falling in war; and thus ſhared in his death, to whom all his wiſhes could not reſtore life, once departed.

" Behold

" Behold the valiant *twins*, whoſe glorious name
" The poets conſecrate to endleſs fame!
" Two bodies ſway'd by one agreeing mind,
" Loving in life, and not in death diſjoin'd."

Man was by nature framed for ſociety, and there can be no happineſs below without its benefits. Innumerable are the advantages ariſing from ſocial connections. By theſe we mutually ſupply the wants of each other, and enjoy thoſe bleſſings of life which otherwiſe we could never purchaſe.

Friendſhip is the deareſt of all ſocial ties, and adds the higheſt reliſh to theſe bleſſings. There is not in the world ſo unhappy a man as he who has not a friend; while he, who is poſſeſſed of ſuch a jewel as a true one, may bear up under the ſtorms of affliction, and riſe ſuperior to the frowns of fortune.

CHAP. CX.

STORY CONCERNING A CLOCK.

IT is both a true and a common ſaying, that "cuſtom is a ſecond nature." It is able, indeed, to form a man anew, and give him inclinations and capacities altogether different from thoſe he was born with.

Doctor

Doctor Plot, in his Hiſtory of Staffordſhire, tells us of an idiot, who happened to live within the ſound of a clock, and always amuſed himſelf with counting the hour of the day whenever the clock ſtruck. The clock being ſpoiled by ſome accident, the idiot continued to ſtrike and count the hour, without the help of it, in the ſame manner as when it was entire. Though I dare not vouch for the truth of this ſtory, it is very certain that cuſtom has a mechanical effect upon the body, at the ſame time that it has a very extraordinary influence upon the mind.

Cuſtom makes every thing pleaſant to us. Sir Francis Bacon obſerves, in his Natural Philoſophy, that our taſte is never better pleaſed than with thoſe things which were at firſt unpalatable. He gives particular inſtances of claret, coffee, and other liquors, which the palate ſeldom approves upon the firſt taſte; but, when it has once got a reliſh of them, it generally retains it for life.

The mind is conſtituted after the ſame manner; and, after having habituated herſelf to any particular exerciſe or employment, not only loſes her firſt averſion to it, but conceives a certain fondneſs and affection for it. I have heard one of the greateſt geniuſes this age has produced, who had been trained up in all the polite ſtudies of antiquity,

aſſure

aſſure me, upon his being obliged to ſearch into ſeveral rolls and records, that, notwithſtanding ſuch an employment was at firſt very dry and irkſome to him, he at laſt took an incredible pleaſure in it, and preferred it even to the reading of Virgil or Cicero.

I would therefore recommend to every one that admirable precept, which Pythagoras is ſaid to have given to his diſciples: "Pitch upon that courſe of life which is the moſt excellent, and cuſtom will render it the moſt delightful." Men, whoſe circumſtances will permit them to chooſe their own way of life, are inexcuſable if they do not purſue that which their judgement tells them is the moſt laudable.

Since cuſtom is a ſecond nature, we muſt gain habits of virtue in this life if we would enjoy the pleaſures of the next. The ſtate of bliſs, we call heaven, will not be capable of affecting thoſe minds which are not thus qualified for it. We muſt, in this world, get a reliſh for truth and virtue, if we would wiſh to taſte that knowledge and perfection which are to make us happy in the next. The ſeeds of thoſe joys and pleaſures, which are to riſe up and flouriſh in the ſoul to all eternity, muſt be planted during the preſent ſtate of proba-

probation. In ſhort, heaven is the natural effect of a religious life, as well as the reward of it.

CHAP. CXI.

ON OBEDIENCE TO THE LAWS OF OUR COUNTRY.

THERE is not a greater happineſs than for a people to be governed by juſt and equitable laws; nor is there, among the whole catalogue of illuſtrious characters, one that is equal to a wiſe and good legiſlator. Ancient hiſtory has immortalized thoſe, who, by the promulgation of good laws, have contributed to the ſervice of their country. Sages have honoured, poets have ſung them, and their memory is, as a ſweet-ſmelling ſavour, grateful to all the world.

The names of Solon and Lycurgus will be had in honour as long as the recording page of the hiſtorian ſhall continue to tranſmit the catalogue of ancient worthies to poſterity.

The harmony, reſulting from a well-ordered ſtate, has often been compared to the melody of fine muſic. Hence, perhaps, aroſe the fable of Amphion's building the walls of Thebes, merely by

by playing on his harp. He is repreſented, indeed, as a great muſician; but the moral ſeems to indicate that he was rather a great lawgiver, who drew men from their woods and wilds, and, by his perſuaſive manner, induced them to ſubject themſelves to laws, and live in harmony and fellowſhip with each other.

Subordination is the life of ſociety, and muſt be enjoined by all good laws. Thoſe who will not obſerve it are fit only to live in deſerts, as they break that union which is neceſſary in all communities.

CHAP. CXII.

STORY OF A NOBLE SPANIARD.

WHILE the Engliſh were beſieging a city, in one of the Spaniſh ſettlements, a noble Spaniard, who had penetrated ſo far into the trenches that it was impoſſible for him to get back, fell, wounded, into the hands of the Engliſh. The gallantry with which he had defended himſelf gained him reſpect from his enemies; and he was treated with that generous tenderneſs, which brave men feel for each other.

Struck

Struck with a behaviour ſo different from what he expected, (for he had been taught to look upon the Engliſh as enemies to mankind and delighting in the moſt ſavage cruelty,) he deſired to be led to the commander, to whom he ſaid he had ſomething of conſequence to propoſe. Accordingly, as ſoon as his wounds were dreſſed, he was conducted to the general, and, advancing to him with an air of dignity, "I am come, illuſtrious chief," ſaid he, "to thank you for the humane and generous treatment I have received from your brave ſoldiers, which, if known to my countrymen, would bring about an accommodation between them and you. I ſpeak not this from ignorance. My father is governor of the city. If you will let him know that I am your captive, he will immediately pay for me whatever ranſom you deſire, and, on my return, I will faithfully remove the prejudices which keep up their animoſity againſt you, and, by that means, open the way to a reconciliation, till the pleaſure of our ſovereigns ſhall reſtore peace to their ſubjects."

Such an offer required no arguments to enforce it. "The Engliſh," anſwered the general, "never abuſe the advantages they obtain in war. I deſire no ranſom for your liberty. You are free to return to your father, when you pleaſe; and, if you

can

can be the means of preventing the effuſion of more blood, I ſhall think myſelf happy in having an opportunity to ſhew reſpect to all, whom you ſhall recommend as your friends, and deſerving of it."

Theſe words filled the benevolent heart of the Spaniard with joy. "I fly," replied he eagerly, "to execute a commiſſion, in which there can be no difficulty. As you are brave, and faithful to your ſovereign, you will require no terms, which brave men, and good ſubjects, ought not to comply with."

The general then prevailed upon him to take ſome refreſhment; after which, he went with him to the head of the lines, where he diſmiſſed him with every mark of reſpect, attended by an officer, with a *flag of truce*, to bring back the governor's anſwer.

But this pleaſing proſpect was ſoon overcaſt. The officer and he had not advanced above half the way, between the trenches and the town, when they were fired upon by a party of Spaniards, who lay in ambuſh among the ruins of ſome old buildings. At the firſt ſound of their fire, the Spaniard ruſhed forward in order to put a ſtop to it, and the officer waved his flag of truce over his head; but that ſacred enſign afforded him no protection.

tection. They repeated their ſhot, and, ſeeing him fall, ran up, and, in ſpite of all the Spaniard could do, who received a mortal wound as he covered his body with his own, butchered him in the moſt barbarous manner, replying to his appeal to the law of nations, "That heretics were excluded from the benefit of all laws."

The indignation, with which ſuch an outrage fired the Engliſh forces, is not to be deſcribed. They vowed to exterminate a people, who were unworthy to live; and, in the firſt madneſs of their rage, were with difficulty reſtrained from attempting to ſtorm the walls, before a breach ſhould give them a poſſibility of ſucceſs.

The leaders did not fail to improve ſuch a ſpirit. Every thing was puſhed on with redoubled vigour; and war became more horrible, when blackened with a paſſion for revenge, which had taken ſuch poſſeſſion of the men, that it was ſome time before all the endeavours of their officers could put a ſtop to their indulging it, and bring them back to that generous valour which is their peculiar glory.

CHAP.

CHAP. CXIII.

ON THE DEFEAT OF THE GAULS IN ASIA MINOR.

THE Gauls, who had ſettled in Aſia Minor, having aided Antiochus with troops, incurred the diſpleaſure of the Romans; and Manlius, the conſul, was ſent to attack them with a conſiderable army. Manlius thought it would be neceſſary to harangue his forces on this occaſion before they engaged the enemy. His ſpeech was to this purpoſe.

"I am not in the leaſt ſurpriſed," ſaid he, "that the Gauls ſhould have ſpread terror among nations, whoſe minds are of ſo ſoft and effeminate a caſt as the Aſiatics. Their tall ſtature; their fair flowing hair, which deſcends to their waiſts; their unwieldy bucklers and long ſwords; their ſongs, blended with cries and howlings, at the firſt onſet; the dreadful claſhing of their arms and ſhields; may, indeed, intimidate men not accuſtomed to them; but not you, O Romans, whoſe victorious arms have ſo often triumphed over that nation. Beſides, experience has taught you, that, after the Gauls have ſpent their firſt fire, an obſtinate reſiſtance

ſiſtance blunts the edge of their courage as well as their bodily ſtrength; and that then, quite incapable of ſupporting the heat of the ſun, fatigue, duſt, and thirſt, their arms fall from their hands, and they ſink down quite tired and exhauſted. Do not imagine that theſe are the ancient Gauls, inured to fatigues and dangers. The luxurious plenty of the country they have invaded, the ſoft temperature of the air they breathe, the effeminacy and delicacy of the people among whom they live, have entirely enervated them. They now are no more than Phrygians in Gallic armour; and the only circumſtance of fear is, that you will not reap much honour by the defeat of a rabble of enemies, ſo unworthy of diſputing victory with Romans."

After Manlius had ended his ſpeech, the army diſcovered, by their ſhouts, how impatiently they deſired to be led againſt the enemy; and accordingly the conſul entered their territories. The Gauls did not imagine that the Romans would invade them, and therefore were not prepared to oppoſe them. But, notwithſtanding this, they made a long and vigorous reſiſtance. They laid wait for Manlius in defiles; diſputed the paſſes with him, and ſhut themſelves up in their ſtrongeſt fortreſſes. The conſul, however, was not diſcouraged, but purſued, and forced them where-

ever

ever he came. He attacked them ſeparately, ſtormed their cities, and defeated them in ſeveral engagements. They were at laſt obliged to ſubmit, and to confine themſelves within the bounds preſcribed them.

It was a general opinion, with regard to the ancient Gauls, that a ſure way to conquer them was, to let them exhauſt their firſt fire, which was immediately deadened by oppoſition; and that, when once this edge of their vivacity was blunted, they were incapable of ſuſtaining the ſlighteſt fatigues, or of withſtanding the ſun-beams, when they darted with ever ſo little violence. As they were more than men in the beginning of an action, they were leſs than women at the concluſion of it.

CHAP. CXIV.

COMBAT OF THE HORATII AND CURIATII.

THE combat of the Horatii and Curiatii is painted in a very natural and animated manner by Livy. The cauſe was this. The inhabitants of Alba and Rome, rouſed by ambition and mutual complaints, took the field, and were on the

eve of a bloody battle. The Alban general, to prevent the effuſion of blood, propoſed to Hoſtilius, then king of Rome, to refer the deſtiny of both nations to three combatants of each ſide, and that empire ſhould be the prize of the conquering party. The propoſal was accepted. The Albans named the Curiatii, three brothers, for their champions. The three ſons of Horatius were choſen for the Romans.

The treaty being concluded, the three brothers, on each ſide, arrayed themſelves in armour, according to agreement. Each ſide exhorts their reſpective champions, repreſenting to them, that their gods, their country, their parents, every individual in the city and army, now fixed their eyes on their arms and valour.

The generous combatants, intrepid in themſelves, and animated by ſuch exhortations, marched forth, and ſtood between the two armies. The armies placed themſelves before their reſpective camps, and were leſs ſolicitous for any preſent danger than for the conſequence of this action. They therefore gave their whole attention to a fight, which could not but alarm them. The ſignal is given. The combatants engage with hoſtile weapons, and ſhew themſelves inſpired with the intrepidity of two mighty armies. Both ſides, equally

equally inſenſible of their own danger, had nothing in view but the ſlavery or liberty of their country, whoſe deſtiny depended upon their conduct.

At the firſt onſet, the claſhing of their armour, and the terrific gleam of their ſwords, filled the ſpectators with ſuch trepidation, fear, and horror, that the faculty of ſpeech and breath ſeemed totally ſuſpended, even while the hope of ſucceſs inclined to neither ſide. But, when it came to a cloſer engagement, not only the motion of their bodies and the furious agitation of their weapons arreſted the eyes of the ſpectators, but their opening wounds and the ſtreaming blood. Two of the Romans fell, and expired at the feet of the Albani, who were all three wounded. Upon their fall, the Alban army ſhouted for joy, while the Roman legions remained without hope, but not without concern, being eagerly anxious for the ſurviving Roman, then ſurrounded by three adverſaries. Happily he was not wounded; but, not being a match for three, though ſuperior to any of them ſingly, he had recourſe to a ſtratagem for dividing them. He betook himſelf to flight, rightly ſuppoſing, tha they would follow him at unequal diſtances, as their ſtrength, after ſo much loſs of blood, would permit.

Having fled a conſiderable way from the ſpot where they fought, he looked back, and ſaw the Curiatii purſuing at a conſiderable diſtance from one another, and one of them very near upon him. He turned with all his fury; and, while the Alban army were crying out to his brothers to ſuccour him, Horatius, who had already ſlain the firſt enemy, ruſhed forward to a ſecond victory.

The Romans encourage their champion by ſuch acclamations as generally proceed from unexpected ſucceſs. He, on the other hand, haſtens to put an end to the ſecond combat, and ſlew another, before the third, who was not far off, could come up to his aſſiſtance.

There now remained only one combatant on each ſide, but neither equal in ſtrength, expectations, nor hopes. The Roman, who had received no hurt, and who was fired by gaining a double victory, advances with great confidence to his third combat. His antagoniſt, on the other hand, being weakened by loſs of blood and ſpent with running ſo far, could ſcarce draw his legs after him, and, being already diſpirited by the death of his brothers, preſents his throat to the victor; for, it could not be called a conteſt. "Two," ſays the exulting Roman, "I have already ſacrificed to the

the manes of my brothers; — the third I will offer up to my country, that henceforth Rome may give laws to Alba." Upon which he transfixed him with his ſword, who was ſcarce able any longer to wield his weapons, and, as he lay gaſping on the ground, ſtripped him of his armour. The Romans received Horatius into their camp with an exultation great as their former fear. After this, each party buried their reſpective dead, but with very different ſentiments, the one reflecting on the ſovereignty they had acquired, and the other on their ſubjection to the power of the Romans.

CHAP. CXV.

OF APELLES, THE FAMOUS PAINTER.

IT is probable, that the arts of painting and carving began at one time, both being built upon the ſame principles of drawing and deſigning. We know that ſculpture was practiſed in the time of Abraham; and it is very natural to ſuppoſe, that painting is at leaſt as old. There

were no leſs than ſix great painters in the time of Alexander the Great, of whom Apelles, Protogenes, and Zeuxis, were the moſt famous; and, though time has robbed us of the works of theſe eminent maſters, yet we may judge of their performances by the ſculptures of the ſame age, the value of which is well known, and of which we have preſerved many to this day. The price at which they ſold their pictures may alſo ſhew their value; for, Apelles had a hundred talents, which is about twenty thouſand pounds for one picture.

Apelles lived in the four hundred and twenty-ſecond year of Rome, and was called the prince of painters. He excelled all his predeceſſors in that art, and compiled ſeveral books, laying down the true fundamentals of painting. His principal excellence was, the knowing when he had done enough. Few ſtrokes finiſhed his pictures, and he never redoubled them. He uſed to ſay, that Protogenes, his co-temporary, ſpoiled many of his beſt pictures by retouching them too often.

Before he knew the perſon of Protogenes he ſaw ſome of his pieces, and, highly admiring them, went to Rhodes to make him a viſit. He found him not at home; but, ſeeing a table prepared for painting on, he took up a pencil, and, with one ſtroke of it, ſtruck the outline of the face of

Alexander,

Alexander, his prince. When Protogenes returned, he knew who muſt have been there, ſince none but Apelles could have done ſo maſterly a performance; but, being obliged to go out again, he took up a pencil with another colour, and ſtruck a line cloſe within Apelles's, as nicely as he had done the firſt, and every where touching it at the edge. Apelles, calling again, was amazed to ſee himſelf outdone, and took up a pencil with a third colour, in which he ſtruck a third line, cutting Protogenes's in two all the way, ſo that it was impoſſible to draw another within that. Protogenes, more amazed at this than at the firſt, ſought out the maſter, and entertained him at his houſe.

No more was ever done to this piece, yet it was preſerved as of more value than all the other paintings then in being, and periſhed at length by a fire in one of the palaces of the Cæſars. I mention this ſtory for the ſake of the hiſtory it gives us of the method of the painting of the ancients, that the outline was ſtruck, in a manner, at a ſtroke, like the flouriſhing of a pen, and not by the hundred thouſand retouches of the pencil, as is now the cuſtom; and to this is owing the maſterly ſimplicity of their pieces.

All the remains we have of antiquity, and all the ancient paintings diſcovered at Herculaneum,

are of this kind, and repreſent the ſtatues of the Greeks.

Apelles had a nobleneſs of mind, and the generoſity to praiſe even a rival in his own art. It is well known how highly he was in favour with Alexander; yet, when he had been at Rhodes to ſee Protogenes, he introduced him to that prince; and, when Alexander aſked him what he demanded for all the pictures he had done, and he was about to name a trifling ſum, Apelles valued them at fifty talents, near ten thouſand pounds, which was paid him for them.

Apelles, however, after the death of Alexander, had well nigh periſhed by the anger of Ptolomy, king of Egypt. The accident is a very memorable one. He was ſhipwrecked on the coaſt of Egypt, and obliged to go to Alexandria, where Ptolomy then kept his court. Though they knew he was not in favour, the painters of Alexandria dreaded ſo great a rival, and contrived to diſpatch him. They knew Ptolomy's diſlike to him, and prevailed upon one of his ſervants to pretend an invitation for him to ſupper from the king, not doubting but that the paſſionate temper of Ptolomy would immediately order to death a perſon he diſliked, who dared to come, uninvited, into his preſence. The hour approached, and, the painter appearing, the king,

king, in an angry tone, aſked him what buſineſs he had there? When Apelles told him that he was invited to ſup, his majeſty was more enraged than before; and, ſending for the perſons employed to carry meſſages from him, deſired him to point out the perſon who aſked him. Apelles acknowledged he was not there, but told the king he would ſoon diſcover him; when, taking a piece of charcoal from the hearth, he, with a ſingle ſtroke, gave the outline of the perſon's face who invited him. The likeneſs was ſo ſtriking, that the king immediately knew whom it repreſented. On being queſtioned about the matter, the man ſaid that he did it by the perſuaſion of the painters; who, by this malicious contrivance, much increaſed the reputation of Apelles.

Time has deprived the world of all the works of Apelles, as well as thoſe of Zeuxis and Parrhaſius, who could, by their pictures, deceive even animals and one another. One of them painted a bunch of grapes ſo naturally, that the birds flew to it to peck it; and the other drew a coarſe cloth in ſo maſterly a manner, that the other painter bade him take away the cloth that he might ſee the picture.

CHAP. CXVI.

OF THE RENOWNED SCIPIO.

PUBLIUS Cornelius Scipio, ſurnamed Africanus, was ſon of Publius Scipio, who was killed in Spain. He firſt diſtinguiſhed himſelf at the battle of Ticinus, where he ſaved his father's life by deeds of uncommon valour and boldneſs. The battle of Cannæ, which proved ſo fatal to the Roman arms, inſtead of diſheartening Scipio, raiſed his expectations; and, he no ſooner heard that ſome of his deſperate countrymen wiſhed to abandon Italy, and to fly from the inſolence of the conqueror, than, with his ſword in his hand, and by his firmneſs and example, he obliged them to ſwear eternal fidelity to Rome, and to put to immediate death the firſt man who attempted to retire from his country.

In his twenty-firſt year, Scipio was made an edile, an honourable office, which was never given but to ſuch as had reached their twenty-ſeventh year. Some time after, the Romans were alarmed by intelligence, that the commanders of their forces in Spain, Publius and Cneus Scipio, had been ſlaughtered; and immediately young Scipio

was

was appointed to avenge the death of his father and of his uncle, and to vindicate the military honour of the republic. It was ſoon known how able he was to be at the head of an army; the various nations of Spain were conquered; and in four years the Carthaginians were baniſhed from that part of the continent; the whole province became tributary to Rome; New Carthage ſubmitted in one day; and, in one battle, fifty-four thouſand of the enemies were left dead on the field. After theſe ſignal victories, Scipio was recalled to Rome, which ſtill trembled at the continual alarms of Annibal, who was at her gates. The conqueror of the Carthaginians in Spain was looked upon as a proper general to encounter Annibal in Italy; but Scipio oppoſed the meaſures which his countrymen wiſhed to purſue; and he declared, in the ſenate, that, if Annibal was to be conquered, he muſt be conquered in Africa. Theſe bold meaſures were immediately adopted, though oppoſed by the eloquence, age, and experience, of the great Fabius; and Scipio was empowered to conduct the war on the coaſts of Africa.

With the dignity of conſul he embarked for Carthage. Succeſs attended his arms; his conqueſts were here as rapid as in Spain; the Carthaginian armies were routed; the camp of the

crafty Aſdrubal was ſet on fire during the night, and his troops totally defeated in a drawn battle. Theſe repeated loſſes alarmed Carthage. Annibal, who was victorious at the gates of Rome, was inſtantly recalled to defend the walls of his country; and the two greateſt generals of that age met one another in the field. Terms of accommodation were propoſed; but, in the parley which the two commanders had together, nothing ſatisfactory was offered; and, while the one enlarged on the viciſſitude of human affairs, the other wiſhed to dictate like a conqueror, and recommended the deciſion of the controverſy to the ſword. This celebrated battle was fought near Zama, and both generals diſplayed their military knowledge in drawing up their armies and in chooſing their ground. Their courage and intrepidity was not leſs conſpicuous in charging the enemy; a thouſand acts of valour were performed on both ſides; and, though the Carthaginians fought in their own defence, and the Romans for fame and glory, yet the conqueror of Italy was conquered. About twenty thouſand Carthaginians were ſlain, and the ſame number made priſoners of war. Only two thouſand of the Romans were killed. This battle was deciſive; the Carthaginians ſued for peace, which Scipio at laſt granted on the moſt ſevere

ſevere and humiliating terms. The conqueror, after this, returned to Rome, where he was received with the moſt unbounded applauſe, honoured with a triumph, and dignified with the appellation of Africanus. Here he enjoyed for ſome time the tranquillity and the honours which his exploits merited; but in him alſo, as in other great men, fortune ſhewed herſelf inconſtant.

Scipio offended the populace in wiſhing to diſtinguiſh the ſenators from the reſt of the people at the public exhibitions; and, when he canvaſſed for the conſulſhip for two of his friends, he had the mortification to ſee his application ſlighted, and the honours which he claimed beſtowed on a man of no character, and recommended by no quality or meritorious deed. He retired from Rome, no longer to be a ſpectator of the ingratitude of his countrymen; and, in the capacity of lieutenant, he accompanied his brother againſt Antiochus, king of Syria. In this expedition his arms were attended with his uſual ſucceſs; and the Aſiatic monarch ſubmitted to the conditions which the conquerors offered. At his return to Rome, Africanus found the malevolence of his oppoſers ſtill unabated. Cato, his inveterate enemy, raiſed ſeditions againſt him; and the Petilii, two tribunes of the people, accuſed the conqueror of Annibal

nibal of extortion in the provinces of Aſia, and of living in an indolent and luxurious manner. Scipio condeſcended to anſwer to the accuſation of his calumniators: the firſt day was ſpent in hearing the different charges; but, when he again appeared on the ſecond day of his trial, the accuſed interrupted his judges, and exclaimed, 'Tribunes and fellow-citizens; on this day, this very day, did I conquer Annibal and the Carthaginians! Come therefore with me, Romans; let us go to the capitol, and there return our thanks to the immortal gods for the victories which have attended our arms!' Theſe words had the deſired effect; the tribes and all the aſſembly followed Scipio, the court was deſerted, and the tribunes were left alone in the ſeat of judgement.

Yet, when this memorable day was paſt and forgotten, Africanus was a third time ſummoned to appear; but he had fled before the impending ſtorm, and retired to his country-houſe at Liternum. The accuſation was therefore ſtopped, and the accuſers ſilenced; when one of the tribunes, formerly diſtinguiſhed for his malevolence againſt Scipio, roſe to defend him, and declared in the aſſembly, that it reflected the higheſt diſgrace on the Roman people, that the conqueror of Annibal ſhould become the ſport of the populace, and be

expoſed to the malice and envy of diſappointed ambition.

Some time after, Scipio died in the place of his retreat, about one hundred and eighty-two years before Chriſt, in the forty-eighth year of his age: and ſo great an averſion did he expreſs, as he expired, for the depravity of the Romans, and the ingratitude of their ſenators, that he ordered his bones not to be conveyed to Rome. They were accordingly inhumated at Literum, where his wife Æmilia, the daughter of Paulus Æmilius, who fell at the battle of Cannæ, raiſed a mauſoleum on his tomb, and placed upon it his ſtatue, with that of the poet Ennius, who had been the companion of his peace and of his retirement.

CHAP. CXVII.

A CHARACTER.

"A DOG," ſays one of the Engliſh poets, "is an honeſt creature, and I am a friend to dogs." Of all the beaſts that graſe the lawn or hunt the foreſt, a dog is the only animal, that, leaving

leaving his fellows, attempts to cultivate the friendſhip of man. To man he looks, in all his neceſſities, with a ſpeaking eye, for aſſiſtance; exerts for him all the little ſervice in his power with chearfulneſs and pleaſure; for him bears famine and fatigue with patience and reſignation. No injuries can abate his fidelity; no diſtreſs induce him to forſake his benefactor. Studious to pleaſe, and fearing to offend, he is ſtill an humble, ſtedfaſt, dependent; and in him, alone, fawning is not flattery. By him, the midnight robber is kept at a diſtance, and the inſidious thief is often detected. The heathful chace repairs many a broken conſtitution; and the poor man finds in his dog a willing aſſiſtant, eager to leſſen his toil, and content with the ſmalleſt retribution. — How unkind, then, to torture this faithful creature, who has left the foreſt to claim the protection of man! How ungrateful a return to the truſty animal for all its ſervices!

CHAP.

CHAP. CXVIII.

AUKWARDNESS IN COMPANY.

WHEN an aukward fellow firſt comes into a room, he attempts to bow; and his ſword, if he wears one, gets between his legs, and nearly throws him down. Confuſed and aſhamed, he ſtumbles to the upper end of the room, and ſeats himſelf in the very place where he ſhould not. He there begins playing with his hat, which he preſently drops; and, recovering his hat, he lets fall his cane; and, in picking up his cane, down goes his hat again. Thus, it is a conſiderable time before he is adjuſted.

When his tea or coffee is handed to him, he ſpreads his handkerchief upon his knees, ſcalds his mouth, drops either the cup or the ſaucer, and ſpills the tea or coffee in his lap. At dinner, he ſeats himſelf upon the edge of the chair, at ſo great a diſtance from the table, that he frequently drops his meat between his plate and his mouth. He holds his knife, fork, and ſpoon, differently from other people; eats with his knife, to the manifeſt danger of his mouth, and picks his teeth with his fork.

If he is to carve, he cannot hit the joint; but, in labouring to cut through the bone, ſplaſhes the ſauce over every body's clothes. He generally daubs himſelf all over. His elbows are in the next perſon's plate; and he is up to his knuckles in ſoup and greaſe. If he drinks, it is with his mouth full, interrupting the whole company with—"To your good health, ſir," and "my ſervice to you;" perhaps coughs in his glaſs, and beſprinkles the whole table.

He addreſſes the company by improper titles; miſtakes one name for another; begins a ſtory, but, not being able to finiſh it, breaks off in the middle, with—"I've forgot the reſt."

CHAP. CXIX.

HONOUR COMPARED WITH RELIGION.

TRUE honour, though it be a different principle from religion, is that which produces the ſame effects. The lines of action, though drawn from different parts, terminate in the ſame point. Religion embraces virtue, as it is enjoined by the laws of God; honour, as it is graceful and ornamental to human nature. The religious man fears

fears, the man of honour ſcorns, to do an ill action. The latter conſiders vice as ſomething that is beneath him; the former, as ſomething that is offenſive to the divine Being: the one, as what is unbecoming; the other, as what is forbidden. Thus Seneca ſpeaks in the natural and genuine language of a man of honour, when he declares, that, were there no God to ſee or puniſh vice, he would not commit it, becauſe it is of ſo mean, ſo baſe, and ſo vile, a nature.

CHAP. CXX.

ASTONISHING INSTANCE OF COURAGE.

PORSENNA, the moſt potent king in Italy, having undertaken to reſtore the Tarquins to the throne of Rome, from which they had been baniſhed for their cruelty and oppreſſion, ſent propoſals to the ſenate for that purpoſe; but, finding they were rejected with ſcorn, he advanced towards Rome, in a confident perſuaſion that he ſhould eaſily reduce it. When he came to the bridge, and ſaw the Romans drawn up in order of battle before the river, he was ſurpriſed at their reſolution; and, not doubting but he ſhould overpower them with numbers,

numbers, prepared to fight. All fled into the city over the bridge; which, at the ſame time, would have afforded a paſſage to the enemy, if Rome had not found, in the heroic courage of one of her citizens, a bulwark as ſtrong as the higheſt walls. Publius Horatius was the man, ſurnamed Cocles, becauſe he had but one eye, having loſt the other in a battle. He was the ſtrongeſt and moſt undaunted of all the Romans. He uſed every method to ſtop the flying army; but, perceiving that neither intreaties nor exhortations could overcome their fear, he reſolved, however badly ſupported he might be, to defend the entrance of the bridge, till it was demoliſhed behind. On the ſucceſs of this, depended the preſervation of the city. Standing alone againſt a whole army, he obliged them to retire and ſave themſelves. He even dared to inſult his numerous enemies; and caſt terrible looks upon the principal Hetrurians. One while, he challenged them to ſingle combat: and then bitterly reproached them all. "Vile ſlaves!" ſaid he, "not ſatisfied with being unmindful of your own, ye are come to deprive others of their, liberty, who have had the courage to aſſume it." Covered with his buckler, he ſuſtained a ſhower of darts; and, at laſt, when they were all preparing to ruſh upon him, the bridge was entirely demoliſhed, and

Cocles,

Cocles, throwing himſelf, with his arms, into the Tyber, ſafely ſwam over; having performed an action, ſays Livy, that will command the admiration more than the faith of poſterity. He was received in triumph by the Romans, who erected for him a brazen ſtatue, in armour, in the moſt conſpicuous part of the Forum. As much land was given him as he could ſurround with a plough in one day; and all the inhabitants, both men and women, contributed to his reward.

CHAP. CXXI.

STORY OF THE BRAVE ACHILLES.

ONE of the greateſt heroes of ancient Greece, was the ſon of Peleus and Thetis. He was a native of Phthia, in Theſſaly. His mother, it is ſaid, in order to conſume every mortal part of his body, uſed to lay him every night under live coals, anointing him with ambroſia, which preſerved every part from burning but one of his lips, owing to his having licked it. She dipped him alſo in the river Styx, by which his whole body became invulnerable, except that part of his heel by which

which ſhe held him. But this opinion is not univerſal, nor is it a part of his character as drawn by Homer; for, in the Iliad, (B. xxi. 161.) he is actually wounded in the right arm, by the lance of Aſteropæus, in the battle near the Scamander. Thetis afterwards intruſted him to the care of the centaur Chiron, who, to give him the ſtrength neceſſary for martial toil, fed him with honey and the marrow of lions and wild boars. To prevent his going to the ſiege of Troy, ſhe diſguiſed him in female apparel, and hid him among the maidens at the court of king Lycomedes: but Ulyſſes, diſcovering him, perſuaded him to follow the Greeks. Achilles diſtinguiſhed himſelf by a number of heroic actions at the ſiege. Being diſguſted, however, with Agamemnon for the loſs of Briſeïs, he retired from the camp. But, returning to avenge the death of his friend Patroclus, he ſlew Hector, faſtened his corpſe to his chariot, and dragged it round the walls of Troy. At laſt Paris, the brother of Hector, wounded him in the heel with an arrow, while he was in the temple treating about his marriage with Philoxena, daughter to king Priam. Of this wound he died, and was interred on the promontory of Sigæum; and, after Troy was taken, the Greeks ſacrificed Philoxena on his tomb, in obedience to his deſire, that he might enjoy

enjoy her company in the Elyſian fields. It is ſaid, that Alexander, ſeeing this tomb, honoured it by placing a crown upon it; at the ſame time crying out, that "Achilles was happy in having, during his life, ſuch a friend as Patroclus, and, after his death, a poet like Homer." Achilles is ſuppoſed to have died 1183 years before the Chriſtian æra.

CHAP. CXXII.

ON THE CREATION.

NOW let the ſpacious world ariſe!
Said the Creator-Lord:
At once th'obedient earth and ſkies
Roſe at his ſovereign word.

Dark was the deep, the waters lay
Confus'd, and drown'd the land:
He call'd the light; the new-born day
Attends on his command.

He bids the clouds aſcend on high:
The clouds aſcend, and bear
A wat'ry treaſure to the ſky,
And float on ſofter air.

The liquid element below
Was gather'd by his hand;
The rolling ſeas together flow,
And leave a ſolid land.

With herbs and plants (a flow'ry birth)
The naked globe he crown'd,
Ere there was rain to bleſs the earth
Or ſun to warm the ground.

Then he adorn'd the upper ſkies;
Behold, the ſun appears;
The moon and ſtars in order riſe
To mark our months and years.

Out of the deep th'almighty King
Did vital beings frame,
And painted fowls of ev'ry wing,
And fiſh of ev'ry name.

He gave the lion and the worm
At once their wond'rous birth;
And graſing beaſts of various form
Roſe from the teeming earth.

Adam was form'd of equal clay,
The ſov'reign of the reſt;

Deſign'd for nobler ends than they
With God's own image bleſt.

Thus glorious in the Maker's eye
The young creation ſtood;
He ſaw the building from on high,
His word pronounc'd it good.

CHAP. CXXIII.

ON PROSPERITY AND ADVERSITY.

IF the ſoft hand of winning pleaſure leads
By living waters and through flow'ry meads,
When all is ſmiling, tranquil, and ſerene,
And vernal beauty paints the flattering ſcene;
Oh! teach me to elude the latent ſnare,
And whiſper to my ſliding heart—beware!
With caution let me hear the ſyren's voice,
And, doubtful, with a trembling heart rejoice.

If friendleſs in a vale of tears I ſtray,
Where briers wound, and thorns perplex my way;
Still let my ſteady ſoul thy goodneſs ſee,
And with ſtrong confidence lay hold on thee;

With equal eye my various lot receive;
Reſign'd to die, or reſolute to live;
Prepar'd to kiſs the ſceptre or the rod,
While God is ſeen in all, and all in God.

CHAP. CXXIV.

THE CREATOR'S PRAISE SET FORTH.

BEGIN the high celeſtial ſtrain,
My raviſh'd ſoul, and ſing
A ſolemn hymn of grateful praiſe
To heaven's almighty King.

Ye curling fountains, as ye roll
Your ſilver waves along,
Whiſper to all your verdant ſhores
The ſubject of my ſong.

Retain it long, ye echoing rocks,
The ſacred ſound retain,
And from your hollow winding caves
Return it oft again.

Bear it, ye winds, on all your wings,
To diſtant climes away,

And

And round the wide extended world
My lofty theme convey.

Take the glad burden of his name,
Ye clouds, as you ariſe,
Whether to deck the golden morn,
Or ſhade the ev'ning ſkies.

Let harmleſs thunders roll along
The ſmooth ethereal plain,
And anſwer, from the cryſtal vault,
To ev'ry flying ſtrain.

Long let it warble round the ſpheres,
And echo through the ſky,
Till angels, with immortal ſkill,
Improve the harmony.

While I, with ſacred rapture fir'd,
The bleſt Creator ſing,
And warble conſecrated lays
To heav'n's almighty King.

CHAP. CXXV.

ON THE SUPREME BEING.

I READ God's awful name, imprinted high,
With golden letters, on the ſtarry ſky;
Nor leſs the ſtriking characters I ſee
Wrought in each flower, inſcrib'd on ev'ry tree;
In ev'ry leaf that trembles to the breeze
I hear the voice of God among the trees.
With thee in ſhady ſolitudes I walk,
With thee in buſy crowded cities talk;
In every creature own thy forming power,
In each event thy providence adore.

Thy hopes ſhall animate my drooping ſoul,
Thy precepts guide me, and thy fear controul:
Thus ſhall I reſt, unmov'd by all alarms,
Secure within the temple of thine arms,
From anxious cares, from gloomy terrors free,
And feel myſelf omnipotent in thee.

Then, when the laſt, the cloſing hour draws nigh,
And earth recedes before my ſwimming eye;
When, trembling, on the doubtful edge of fate,
I ſtand and ſtretch my view to either ſtate;

Teach

Teach me to quit this tranſitory ſcene
With decent triumph and a look ſerene;
Teach me to fix my ardent hopes on high,
And having liv'd to thee, in thee to die.

CHAP. CXXVI.

ON SPRING.

YOUTH of the year, delightful ſpring!
Thy bleſt return on genial wing
Inſpires my languid lays:
No more I ſleep in ſloth ſupine,
When all creation at thy ſhrine
Its annual tribute pays.

Eſcap'd from winter's freezing power
Each bloſſom greets thee, and each flower;
And, foremoſt of the train,
By nature (artleſs handmaid) dreſt,
The ſnowdrop comes in lily'd veſt,
Prophetic of thy reign.

The bright-hair'd ſun, with warmth benign,
Bids tree, and ſhrub, and ſwelling vine,
Their infant buds diſplay:

Again the ſtreams refreſh the plains,
Which winter bound in icy chains,
And, ſparkling, bleſs his ray.

Life-giving zephyrs breathe around,
And inſtant glows th'enamell'd ground
With nature's vary'd hue;
Not ſo returns our youth decay'd,
Alas, nor air, nor ſun, nor ſhade,
The ſprings of life renew!

The ſun's too quick revolving beam
Apace diſſolves the human dream,
And brings th'appointed hour;
Too late we catch the parting ray,
And mourn the idly-waſted day,
No longer in our power.

Then happieſt he, whoſe lengthen'd ſight
Purſues, by virtue's conſtant light,
A hope beyond the ſkies;
Where frowning winter ne'er ſhall come,
But roſy ſpring for ever bloom,
And ſuns eternal riſe.

CHAP.

CHAP. CXXVII.

ON WINTER.

SEE hoary-headed Winter comes,
In ſnowy veſt array'd,
No tender bloſſom ſweetly blooms
To grace the leafleſs ſhade.

At his approach the painted vale
Reſigns her bright array;
Nor violet blue, nor primroſe pale,
Perfumes the breath of day.

The ſilver ſtream forgets to glide,
Nor murmurs through the mead;
No more upon its graſſy ſide
The flocks, delighted, feed.

The ſhady elm, the lofty oak,
Withdraw their verdant charms;
For, nature feels the withering ſtroke,
And ſinks in Winter's arms.

CHAP. CXXVIII.

POPE'S UNIVERSAL PRAYER.

FATHER of all! in ev'ry age,
In ev'ry clime, ador'd!
By ſaint, by ſavage, and by ſage,
Jehovah, Jove, or Lord!

Thou great firſt Cauſe, leaſt underſtood,
Who all my ſenſe confin'd
To know but this, that thou art good,
And that myſelf am blind:

Yet gave me, in this dark eſtate,
To ſee the good from ill;
And, binding nature faſt in fate,
Left free the human will.

What conſcience dictates to be done,
Or warns me not to do,
This teach me more than hell to ſhun,
That more than heav'n purſue.

What bleſſings thy free bounty gives
Let me not caſt away;

For,

For, God is paid when man receives;
T'enjoy is to obey.

Yet not to earth's contracted ſpan
Thy goodneſs let me bound,
Or think thee Lord alone of man,
When thouſand worlds are round.

Let not this weak unknowing hand
Preſume thy bolts to throw,
And deal damnation round the land,
On each I judge thy foe.

If I am right, thy grace impart
Still in the right to ſtay;
If I am wrong, O! teach my heart
To find that better way.

Save me alike from fooliſh pride,
Or impious diſcontent,
At aught thy wiſdom has deny'd,
Or aught thy goodneſs lent.

Teach me to feel another's woe,
To hide the fault I ſee:
That mercy I to others ſhew,
That mercy ſhew to me.

Mean though I am, not wholly ſo,
Since quicken'd by thy breath:
O! lead me whereſoe'er I go,
Through this day's life or death.

This day be bread and peace my lot:
All elſe beneath the ſun
Thou know'ſt, if beſt beſtow'd or not,
And let thy will be done.

To thee, whoſe temple is all ſpace,
Whoſe altar, earth, ſea, ſkies!
One chorus let all being raiſe!
All Nature's incenſe riſe!

MVSEVM
BRITAN
NICVM

THE END.

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